

THE SPIRIT OF MISSIONS.

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ST. PAUL'S COLLEGE, TOKYO.

THE frontispiece in our last number was an admirable picture of the new buildings of St. Paul's College, Tokyo, Japan. What the plate does not show, however, is the fact that several thousands of dollars are still required to complete and equip these houses.

We are pleased to give this month such good likenesses of the retiring president and the professors of the institution. The central figure many will recognize as a faithful photograph of the Rev. Theodosius S. Tyng. To his right as one looks at the page, in the front row, are, in order of mention, Mr. T. Kubota, Mr. S. Takemura, and Mr. J. Nakura; and behind these, Mr. T. Someya, the Rev. Joseph S. Motoda, PH.D., and Mr. K. Asakosi. On the left, the man in the front row at the margin is Mr. Hayashi, and then Messrs. K. Ichikawa and J. Jibiki. Behind these, in similar order, are Messrs. H. Suzuki, Y. Okubo, and T. Saotome, and the one immediately behind Mr. Tyng is Mr. N. Sugino.

May we ask attention to the words, printed beyond, of the Bishop of Tokyo, and the present head of St. Paul's, the Rev. Arthur Lloyd, and emphasize their call for three young Americans, to live together under the college roofs, with a view to exerting a Christian influence over the students and exemplifying the Christian life.

THE AMERICAN MISSIONARY HYMN.

THE beautiful and inspiring American Missionary Hymn which was written especially for this magazine by the Rev. Dr. Franklin Weston Bartlett and published in the August number for 1897, bids fair to become one of the most popular missionary hymns of the Church. It was sung in public for the first time at the Missionary Council held at Milwaukee last October. Since then it has gone forth throughout the land, creating a wide-felt enthusiasm and receiving from the press most praiseworthy comments. Several musicians of the Church have composed tunes for it. Among those who have thus far done so are the Rev. Dr. J. S. B. Hodges, of Baltimore; the Rev. C. O. Arnold, of Dalton, Massachusetts; the Rev. Augustus Tuckerman, of St. Louis; and Messrs. J. P. Marshall, of Boston; Edward J. A. Zeiner, who composed the music for Dr. Bartlett's ode for the semi-centennial at New Bedford, last October; and John Yoakley, of Christ Church, Cincinnati, Ohio. The compositions have all been highly spoken of, and are of excellent merit. The Rev. Dr. Hodges wrote his by request of the Secretary, and it was the tune used at the Missionary Council.

The fact that so many excellent settings have been arranged by these several good musical writers, attests the high merit of Dr. Bartlett's words, and bespeaks for the hymn a place in the next collection, or revision of the Hymnal, put forth by the Church.

We wish that this hymn might be sung at Easter by all our Sunday-schools in connection with the missionary offerings.

THE CHILDREN'S LENTEN OFFERING.

THE Rev. Herman L. Duhring, special agent of the Board for the Children's Lenten Offering, whose first report of work for the offering was published in the last month's number of this magazine, writes from Philadelphia, March 7th, as follows : "After leaving Winona, Minnesota, it was my privilege to hold meetings and address Sunday-schools in Milwaukee, Chicago, St. Louis, Detroit, Buffalo, Rochester, and Syracuse. These services were so successful, so well attended, and so far beyond all my anticipations, that I hesitate at going into particulars. Suffice it to say that St. Louis and Detroit surprised themselves by the heartiness of the interest that was so general, both in Sunday-school work and the Lenten Offering. Such gatherings as those in Detroit, it has seldom been my privilege to see. Altogether, from first to last, I can only report that the work that I commenced with hesitation has been completed with thanksgiving. Better still, there are indications of such interest elsewhere, that I have already made a number of conditional engagements to address Sunday-school workers in Rhode Island, Delaware, Maryland, Pittsburgh, Ohio, Kentucky, and elsewhere. You can rest assured that the Lenten Offering is more generally before our Sunday-schools than ever before, and the practical interest in the same almost universal.

"All the Bishops, we might say, have issued addresses or pastorals to encourage the Offering, and letters from all parts of the country promising the most hearty co-operation reach me by every mail. Bishop Clark was the first to issue a pastoral letter to the schools, and Bishop Rowe, of Alaska, anticipated my request by sending out a letter to all his Sunday-schools long before my circular reached him, so that, when even Alaska is stirred up to make a Lenten Offering, I question if any diocese or missionary jurisdiction will dare to hold back. The outlook is most assuring for \$100,000 at Easter from the children of the Church."

In the letter from Bishop Rowe, referred to above, and dated at Sitka, Alaska, February 12th, the Bishop wrote to Mr. Duhring as follows : "I have anticipated your request and have already notified all the Sunday-schools within reach to do their best this year in helping to make the Lenten Offering reach the \$100,000 mark. I sincerely hope it will. Anvik and Circle City cannot be communicated with until next July; but I feel sure they will remember the Offering."

CONVENTION OF THE CHURCH STUDENTS' MISSIONARY ASSOCIATION.

AFTER the previous number of this magazine was prepared for the press, we received a partial report of the proceedings of the Church Students' Missionary Association, held at Toronto, February 19th to 21st. After we had gone to press the remainder of the report was received; but as on account of its length we could not use it we have gathered information from other sources.

The convention met in the halls of Trinity College. There were some thirty-two delegates present, among whom were representatives from the General Theological Seminary, New York; Cambridge Divinity-school, Massachusetts; Berkeley Divinity-school, Middletown, Connecticut; Kenyon College, Ohio; St. Paul's Society, Harvard College, Massachusetts; Hobart College, Geneva, New York; Philadelphia Divinity-school, Pennsylvania; Seabury Divinity-school, Faribault, Minnesota; Trinity College, Hartford, Connecticut; St. Stephen's College, Annandale, New York; and the Theological Seminary of Virginia (Alexandria). The Canadian colleges were also well represented. The delegates were cordially received at an informal reception in Convocation Hall by the Rev. Provost Welch and professors of Trinity College on the evening of their arrival, Saturday, February 19th. This was followed by a devotional service in the chapel preparatory for the Communion together the next morning (Sunday). The celebration was at eight o'clock, the Bishop of Ottawa, Dr. Hamilton, officiating. At the mid-day service, after Morning Prayer, the same Bishop delivered the charge to the convention, which he based upon I. Cor. xv., 22: "For as in Adam all die, even so in Christ shall all be made alive." The subject was the Church, the extension of the Incarnation, whose duty it was to bring every creature under the power of the Gospel, and which constituted the *raison d'être* of missions.

A public missionary meeting was held at half-past three o'clock in the afternoon, in Convocation Hall, which was presided over by Mr. T. R. Clougher, of Toronto, who delivered a stirring address upon the true character of missionary work as "raising the standard of humanity." The Rev. Robert L. Paddock, travelling secretary of the association, spoke next. He called attention to the remarkable progress the preaching of the Gospel had made in China, Japan, and in Uganda during the past decade, and argued from this "the possible conquest of the world for Christ."

Mr. J. R. Mott, of the Students' Volunteer Movement, followed upon the missionary character of Christianity, and quoted Max Müller's remark, that "non-missionary religions are either dying or dead." In the evening the convocation gathered in St. Alban's Cathedral, and listened to a sermon from the Rev. Prof. Clark, of Trinity College.

On Monday morning at 7:45 there was a celebration of the Holy Communion. At ten o'clock, Morning Prayer being said, the Bishop of Toronto delivered the address of welcome, in which he spoke most kindly of the Church in the United States. At the business session which followed, on calling the roll, it was found that thirty-two members were present, representing seventeen different institutions. An address was then made by the president of the association, Mr. James R. H. Warren, who emphasized the necessity of earnestness of purpose, and putting aside of all individual preferences for the well-being of the whole body. The vice-president, Mr. Malcolm Taylor, of Cambridge, reviewed in an able address the encouraging features of the missionary work of the Church during the past year in China, Japan, and Africa. He stated, amongst other things of interest (according to his computation), "that six new men had signified their desire to go as missionaries to China; that there were twenty-six ordained men in the Foreign field; that ninety-eight per cent. of the Church's offerings were kept at home, while two per cent. was sent away; that there was one missionary out of every 175 of our clergy; that whereas in 1893 forty-six per cent. of our churches had taken collections for Foreign Missions, in 1897 the number had increased to eighty per cent."

The Rev. Mr. Paddock, the travelling secretary, presented his report, reviewing the work of the association for the first decade of its history. The facts shown were most interesting, and encouraging.

An interesting letter was read from the Rev. Daniel T. Huntington, the missionary supported by the association, now stationed at Hankow, China, setting forth in detail his work in that field of labor. Other reports were read from the various chapters represented in the association.

In the evening a public missionary meeting was held, and addresses were made by the Rev. F. H. du Vernet and the Bishop of Huron. The second day of the convention was largely occupied with business matters; pledges for the next year were received, and the general treasurer, the Rev. Dr. McGrew, made his report. It showed that \$885 had been received during the past year for the general fund, and \$685 expended for the secretary's salary, travelling expenses, and other needs of the work, also that the sum of \$810 promised for Mr. Huntington last year had been forwarded with the exception of some few dollars.

Prior to the adjournment the following officers were elected for the ensuing year: President, Malcolm Taylor, Cambridge; first vice-president, A. M. Slayton, Gambier; second vice-president, C. E. Perkins, Alexandria; third vice-president, Bertal Heeney, Montreal; treasurer, F. C. Smith, New York; secretary, C. E. Doane, Cambridge. The next meeting of the convention will be held at Cambridge Divinity-school, Massachusetts. The farewell service was held in the chapel of Trinity College by the Rev. T. C. S. Macklem, of Toronto.

CHURCH PERIODICAL CLUB.

THIS society was organized by the late Mrs. Mortimer Fargo, January 10th, 1888, and incorporated February 17th, 1892. It has its office in room 51, Church Missions House. The special mission to which it has devoted itself is the gratuitous distribution of wholesome books and periodicals among the clergy and laity living in the remote parts of our country, and missionaries in the Foreign fields to whom such literature would be useful in their work, and otherwise inaccessible.

The working plan of the club is simple but effective. The names and addresses of those who are in need of books and periodicals are obtained from the Bishops in whose dioceses these persons reside. Appeals are then made to those who have periodicals and have finished with them, to send them regularly every week or month, to the persons who ask for them, always prepaying the postage. Lists of the donors and recipients of such periodicals are kept, so that a change in the address of either may be at once noted, and that any magazine when discontinued, may be quickly replaced. The club also receives packages of books and papers, notes contents, and sends out lists to the clergy, afterwards forwarding to each one for his reading-room or Sunday-school, such books and other publications as he needs. It distributes also, Christmas and Easter cards, Prayer Books, Hymnals, Bibles, carols, service leaflets, games, and so forth, to schools and reading-rooms.

From the reports of the club, which have been annually rendered for the past seven years, the evidence of a remarkable growth and development of the work is clearly seen. Passing out of its experimental stage, it stands to-day upon a tried and sure foundation, and has demonstrated beyond all doubt or cavil the utility of its mission in the large opportunities it has had in the exercise of its beautiful ministries.

In the last annual report, Miss Ann H. Laight, the recording secretary of the club, shows that during its last fiscal year there was no diminution of interest, but rather a steady growth and expansion of the work that is most gratifying and encouraging. Letters have been received from various clergymen and missionaries living in the frozen zone of the North, in equatorial Africa, and in the far removed

sections of this country, expressing the deepest gratitude for the help, the joy, the comfort which they have received from the club.

From Wyoming, a clergyman writes: "As I told our convocation, the club has done more for my work than anything else." From Alaska comes the message: "I wish to thank you for the packet of Christmas cards received by last mail. We are delighted to get these cards, not only because they are beautiful in themselves and show your kind interest in us, but because they will help us in our Sunday-school." From Brazil a missionary writes: "I am glad to have an opportunity to acknowledge the kindness shown me by the Church Periodical Club. There is nothing so resting as reading the Church and secular papers from home. I think that the club is doing an effective work in the cause of missions by strengthening and comforting the missionaries in their labors."

From Cape Palmas, Liberia, came this appeal: "Though a perfect stranger to you, I am addressing you a letter of request. Please indulge me. Epiphany Hall, of which I am the principal, is the nursling of the Board of Missions. It is the highest place of learning in our infant republic. Herein are trained aborigines who are to carry back the light of truth to their relatives, and here, also, are young men, eight in number, who are being trained for the Holy Ministry in the Church in Liberia. Such being the peculiar character of the work, I desire to surround it, by God's help, with an atmosphere of religious influence. One way I should like to bring this about is to establish a reading-room, wherein can be found such Church periodicals and other literature as may be useful to us in our present and future work. I am therefore asking your club through you for their generous donation of any helpful books or papers they may be pleased to spare us. I can assure you the grateful hearts of the Africans will be made more grateful by such a boon." This request has been complied with through the kindness of the Associate Secretary, who forwarded the package from the Church Periodical Club with other goods sent by the Board of Managers to Africa.

The space at our disposal will not permit us to enter into further details respecting this most interesting and valuable branch of true missionary work. Enough, however, has been told to show the object and methods of the club and its important mission. During the last fiscal year 247 express packages have been sent out, also 282 barrels and boxes (as freight) and 700 packages through the mails. The total receipts for the year amounted to \$4,707.04, the total expenditures, to \$4,282.40.

In order to carry on the work for the ensuing year the club needs (1) a supply of books and magazines; (2) money for rent of room, the salaries of several clerks, postage, expressage, and other necessary expenses, and (3) the interest and prayers of every person in the Church.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS STATED MEETING, TUESDAY, MARCH 8TH, 1898.

—The following elected members were present: The Bishops of Albany (Vice-President, in the chair), Pennsylvania, New Hampshire, New Jersey, and Washington; the Rev. Drs. Hoffman, Smith, Shipman, Applegate, Brown, Greer, Vibbert, Christian, and Lindsay; and Messrs. King, Chauncey, Brown, Thomas, and Goodwin. The Bishops of Spokane and Los Angeles, *ex-officio* members, were also present.

—Announcement having been made of the death of the Right Rev. Dr. C. T. Quintard, an *ex-officio* member of this Board, the Chairman offered suitable prayers.

EDITORIAL.

—The Associate Secretary submitted to the Board a letter from the Right Rev. Dr. Dudley (which was published last month) declining his election to be General Secretary. At a later moment the following minute was adopted:

“The Board of Managers having received the letter of the Bishop of Kentucky declining the position to which he was elected at the last meeting, of General Secretary of the Board, begs leave, while it recognizes the difficulties which compelled this declination, to ask the Bishop of Kentucky if he will not, until the vacancy in the office of General Secretary be filled, give such time as he can spare, to oversee the general work of gathering funds for the Society and stirring the wills of the faithful to sufficient gifts.

“The Board desires also to put on record its grateful recognition of the admirable conduct of its business affairs, and of the hopeful condition of its funds. And while the Managers earnestly endorse the appeal made by the Bishop of Kentucky in his letter of declination, that all the clergy will feel themselves the more moved, by the vacancy in the office of the General Secretary, to urge their people to generous gifts for the mission work, they feel it only due to the Associate Secretary to say that the work in the office has been admirably managed while it has been under his sole supervision, and that the outlook of the year is very encouraging.”

—A special committee consisting of three Bishops, three Presbyters and three laymen were appointed to report to the Board the name or names of one or more persons to be nominated for the office of General Secretary.

—The Treasurer reported that the contributions to March 1st were about \$6,500 ahead of those of last year to the same date.

—A further report was received from the Rev. Herman L. Duhring, who for several weeks past has been efficiently serving as special agent of the Lenten Offering Plan. This appears on another page.

—Communications were received from ten of the Bishops having Domestic missionary work in charge with regard to appointments, and stipends, which were confirmed, and two or three requests for increased appropriation were laid over for future consideration. It was

“*Resolved*: That the Board of Managers hereby puts on record an expression of its deep sense of the service which has been rendered to this Church by the Missionary Bishop of Duluth in his faithful and thorough oversight of the vacant District of North Dakota, which during two years last past he has added to the abundant labors of his own large and important jurisdiction.”

—A number of letters were considered from the Bishop of Alaska, also in large part having reference to the matter of appointments, which received deliberate consideration. Favorable action was reached in one instance subject to the receipt of testimony as to the sufficiency of health of the missionary designated and his family. He is intended for the work in the Copper river country. Mr. A. A. Selden of Omaha, selected at the Bishop's request by the Brotherhood of St. Andrew, was appointed a lay worker at Fort Adams. During the meeting a telegram was received saying that he had already started for the field to accompany Bishop Rowe over the Chilkoot Pass; the Bishop intending to depart from Sitka by that route for the Yukon district about the middle of March. Several other applications are still pending, and a man is wanted for Dyea and Skaguay. The Rev. A. J. Campbell, M.D., was ordained to the Priesthood at Sitka by Bishop Rowe on January 2d.

—Letters were at hand from all the Foreign Bishops. Bishop Ferguson conveyed the information that the Liberian Government by recent action had released the mission schools substantially from all duty on importations. The acting super-

intendent of Cape Mount Station reported that it was hoped that the new girls' school-house, St. George's Hall, would be completed before the next rainy season. Masons had come from Sierra Leone to erect the Irving Memorial Chapel, the money for which was contributed through the late Mrs. Theodore Irving. A rectory and infirmary were in the original plan, but the fund did not reach a sufficient amount to cover these buildings. Miss Radcliff and Miss Good, deaconesses from England, had joined the station under an arrangement with the acting superintendent. The Right Rev. Dr. Graves indicates the stations in China for Messrs. Lund and Lindstrom, under appointment, to take effect upon ordination, as Wuhu and Ngan-king respectively. Both places are on the Yang-tse river. He calls attention to a table, which he incloses, showing the total number of foreign workers, men and women, in some of the missions in China, with a view to influencing the Church to contribute more largely, saying in the same connection: "Something is lacking in the missionary zeal at home until we are sufficiently supplied with new men from America." He has secured ground at Sinza, in the Shanghai district, for the erection of the church provided for by the late Mrs. G. T. Bedell in memory of her husband, formerly Bishop of Ohio, for a residence for the missionary there and a parish house. The church and the residence will be immediately built. The Right Rev. Dr. McKim writes: "For St. Paul's College work we should like two young men—all the better if they be candidates for Holy Orders—college graduates, earnest, devoted Churchmen, with a vocation to missionary work. He suggests that they might come for three years on probation. Tidings were at hand that Miss Lisa Lovell, of Japan, who has been ill at the Great Northern Hospital, in London, is not likely to be able to resume work for a year.

—It was stated on behalf of the Auditing Committee that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

HOW CAN THE MISSIONARY SPIRIT BE DEVELOPED IN CANDIDATES FOR HOLY ORDERS?*

THIS is a pre-eminently practical question, because its involved principle lies at the root of the missionary tree. If the tree produces fruit for the refreshment of the nations, then its soil, its environing conditions, must be so rich with the spirit of missions that the vitalizing influence will saturate, permeate, and excite all the growing and fructifying forces of the structure itself. Let us study the subject with brevity and with a searching desire to ascertain, if possible, what methods are requisite for the accomplishment of needed results.

Back of the candidate for Orders lies his preparatory life, in college, in the family, and during his childhood. The skilled men who are engaged in forestry are most careful in the placing of their young trees. They put them in congenial soils, they prune them diligently, they prop them up when necessary, and so develop the best ultimate abilities of the enlarging product; and what is essential in nature is certainly requisite in grace. "Train up a child in the way he should go, and when he is old, he will not depart from it." Consider the case of a lad who, like Samuel of old, is dedicated from his mother's womb to be a Prophet and Priest of the Most High; such an one should have imbued by his family instruction the high thought of his sacred quest. Let the pious parents indicate the fact that the lad in their household is "sent of Christ and called of God" to save the souls of

*A paper read at the Milwaukee Missionary Council by the Right Rev. William A. Leonard, D.D.

others, and the growth will be natural, and the impulses spontaneous for self-sacrificing service later on.

I know of just such a mother. She consecrated her child to God; she filled him full of the one great thought that had been divinely implanted in her own soul. He always knew and felt that he was predestined for the "ministry of reconciliation." He never had any other idea or leaning. There was a definite object before his mind; and led by his mother to the temple, he really grew up, amid family surroundings, with this single determination. It made him true in college; it kept him clean and undeviating in the path of rectitude; it enlarged in him the best qualities, for it sanctified his manhood. He had the principle of "mission" in his blood, around his enlarging powers as they were projected, and it soaked itself into the very fibre of his being. His rector, his Bishop, his comrades knew of his being devoted to Christ and His Church, and it gave them impulse and incentive to aid and encourage him. Of course it affected him in college, and as a candidate and a Deacon. It gave tone and character to his Priesthood, making him notable in his work—and now as a leader of others in his episcopal labors, he is well known for his missionary ventures and successes under God. If the clergy will teach parents how to influence their sons, how to lead and draw them to the great work of the Ministry, and how to stimulate and guide them when they are pledged to this profession and obligation, in this will be the best treatment of the soil around the root of the mission tree; it will give direction, regulation, and tonic to the inner life of the spirit, and when the college youth, thus invigorated, enters the seminary as a candidate for the Church's Holy Orders, he will be an enthusiast in anticipation of his blessed calling.

Consider, however, the young candidate, who has not been thus "set aside" from his early youth for this vocation. He has had no notion as to what he will do, or what he will be in life. This vagueness and uncertainty has surrounded him all though his college course. His mind has been educated; but he only determines what profession to accept during the closing months of his senior year, and then, by some providential leading, by a sermon heard, by the example of a classmate, by his conversion, by some sorrow or sickness, or startling disaster, he stops, and thinks, and prays, and seeks counsel, and at last decides to study theology. He starts, then, with a decided disadvantage. Let us pause to enquire if his rector has done his duty toward this lad. Has he ever spoken to him about the high and holy calling of the Christian Priesthood? Has he sought out this young man during vacation, with the earnest determination that if possible he will bias and bend his inclinations toward this solemn work? Are our clergy so filled themselves with the missionary spirit that they are ever alert, and on the lookout for the best and cleverest boys in their Sunday-schools, with the idea of suggesting to them the possibilities of God's will toward them? How many noble youth are lost to the Church through the dull inactivity of their rectors, who have not, and indeed never had, the real missionary spirit in them, and to whom it never occurs that they ought to affect and influence their Bible-class and Sunday-school boys toward the Church!

One reason, therefore, why our candidates may lack this spirit, is because they have had neither a home example, nor a pastor's personal interest in this duty and work, and we must not be over-severe with such candidates, if we find that the fruit hanging on the boughs of their tree is small, and possibly bitter. Let the clergy receive reminder on this point of duty; let them, if they have candidates from their parishes, keep in continual contact and relation with them, by loving conversations, by tender advice, by prayer with them, by regular correspondence while at the seminary, urging upon them fullest devotion, and the cultivation of the missionary

spirit of the saints. If this were well done, then we should see a change in the mission thought of both clergy and candidates, and we should rejoice in the awakened fervor of the Church herself.

How we shall excite this missionary spirit in candidates and in our divinity schools is the main question, upon which what I have already said has full and primary bearing. And first it occurs to me that the obligation of the Bishop becomes clear. Into what sort of personal contact do our Bishops come with their candidates? The virtue and necessity of an older day indicates the fact that in each diocese the ordinands were grouped about the Bishop. That there was a school of prophets encircling every Bishop. That he and his canonical staff at the cathedral taught and trained the candidates, and, therefore, came into daily and immediate communication with those whom they were to ordain. Our candidates, in some instances, if not in many, rarely see, or personally know, their Bishops. The relationship is largely official, and it is never a very familiar one. The young men respect, but have no chance for the development of love for their fathers in God.

The Bishop then should have a more intimate association with his sons in the Gospel. He should have them about him from time to time—in his household, perhaps. He should always arrange to give them some close instruction as to the spiritual and interior life; as to self-devotion to Christ; as to self-sacrifice and willingness to forsake all for the cause of perishing souls. The Bishop, as chief missionary, ought to inculcate the basic principles, that as God sent Christ, so Christ sends His ministers to be saviors of the world. In so many evident ways should our candidates be brought closer to their Bishops, that the mention of the fact ought to stir up suggestion. And then, our seminaries themselves are partly at fault. They have become too academic, too scholastic, too institutional. The teachers are, after all, only professors, occupying chairs of learning; and critical methods, rather than spiritual methods, are in vogue to-day—to the diminishing of the missionary spirit, and not for the religious edification of the Church.

God forbid that we should minimize careful and exact and advanced scholarship in our seminaries. Our canons require it, and the age demands it. But let us also beware lest the spirit of secular learning creeps in unawares, lest our candidates become mere philosophers or experts, and lest the greater need of a holy life, and a Christian temper, and a missionary impulse be somewhat obscured. Each professor in our seminaries should be not only a master of the subject he is to teach, but he should be recognized as sound in the faith, and so eminently a man of God, that the holy atmosphere of his personal life is felt in the character of his instruction. Our professors ought themselves to be the spiritual directors of their students, and they should ever hold before them the "prize of the high calling," which means "the spending and being spent" in the precious cause of world conversion. This Church is fortunate in her equipment for theological training, but the easy temptation is to develop the doctrinaire, and to neglect the interior life. And the candidate who every day realizes that his Master and Lord is giving him his armor to wear in the great battle that lies beyond, will, with the constant reminder of the class-room, go to his knees, and, with grace vouchsafed, find that armor fitting itself to his whole nature, for the hard, and humble, and holy toil of a missionary champion!

A better knowledge of missions, and the field, and the new campaigns of the Church, is also essential. One of the duties of our Secretaries should be the regular visitation of the Church's seminaries. Something more, and beyond, office duty, or administration, or money raising, or mission meetings in churches, is requisite. Suppose that at least twice each year our Secretaries were obliged to visit each divinity-school in the country for the purpose of giving instruction in this depart-

ment of active work; for a day of meditation, and prayer, and counsel with our young men; for definite indication of the several missionary jurisdictions; for accounts of the heroic service of the noble men and women who are toiling under the Banner of the Cross. Suppose that some such work were laid upon our chief mission officers. I am confident it would produce a different spirit in our candidates, and give them a larger and clearer outlook into the will and ways of the Lord Himself. One of the hopeful signs of a reaction is to be found in the Church Students' Missionary Association, which is now making progress in our seminaries. By frequent missionary meetings among the students themselves, and by earnest prayer, these local organizations are acquiring a deeper hold of the mission needs, and by the annual conferences of delegates, our seminarians are realizing how much the Lord requires of them in the surrender of their time and talents to Him. This unreserved self-surrender to Christ and His Church will be my last point. What I have done is simply to touch the outline of the subject, and with faintest sketch. I have no desire to be misunderstood as in any way depreciating our candidates or our schools. On the contrary, I rejoice to know, as I well know, that we are singularly blessed in our theological plants, and by the service of devoted and devout theological teachers. With others of my brethren in the Episcopate, I owe them each and all a debt of gratitude; but I want more, and they, I am sure, want more. I want the stronger, deeper, more sanctified consecration, in myself, in them, and in our candidates, that will make us all devotees to the cause of Jesus Christ, and souls that must be brought into His light. I want an enthusiasm for God aroused, a spirit of absorption in one, and only one, great service and obligation, a forgetfulness of self, of the world, of advancement, of comfort, of friends, of life, if it must be, in an unreserved surrender of all that we are, or hope to be, to Him and His cause. We must be more like Christ, as our Master, and, to be fired with the impulse of Apostles, we must determine to "forsake all and follow Him." Our candidates ought to be taught this—in their homes, by their rectors, by their Bishops, by their seminary teachers—the lesson of full and unqualified obedience to go and do what His will makes evident. They should learn submission to the manifestation of His plan, they should school themselves never to look for work, or place, or parish, until He points it out to them; and then, though it be with aching heart and with every inclination wrenched and torn, yet must they know that the first principle of service is to go whithersoever He leadeth.

I wish that by uniform direction and rule it were canonically required that every Deacon must serve his Diaconate in the mission field; not as curate in some rich and comfortable city church, not in a position of his own selection, but in the waste places of his diocese, where the fare is meagre, and the outlook discouraging and dark, and the stipend barely sufficient for his daily sustaining. I am inclined to think that with such experience, knowing by a living touch the sad needs of the case, he might harden and toughen the muscles of his ministry and return perhaps to larger fields with an unquenchable spirit for Church extension, with a real hunger and thirst to win others to Christ.

You will notice that I have said nothing about the individual work of the candidate himself in the cultivation of his own zeal for missions; but only of the external influences that might be brought to bear upon him. It is not my purpose to indicate that he should study the mission work and methods of Christ, or of the Apostles in his New Testament; that he should get close to his Lord in prayer, by mediation, through the medium of daily worship in the seminary chapel, and, above all, by the transfiguring assistance of the Holy Communion. I take it for granted that he will use these media with success and supreme advantage. My simple object

is to indicate agencies that lie outside his life; assistances and aids that ought to model and mould his inclinations.

The seed of missionary spirit, which is the Spirit of Christ, must be in some way sown in the nature, the disposition, and the will; it must be permitted to swell and grow with augmenting life; it must force its way into active service, into fruit producing, such as is pleasing before God and beneficial for men. It must illustrate the entire soul of the man who one day will be permitted to "handle Divine mysteries," and by its illumination, the world into which he goes, with the Lord's seal indelibly set upon him, the world will be elevated, and bettered, and those to whom he ministers will recognize and regard the sacred unction. For, sent out by Christ, that man will unweariedly and patiently labor, till his own sun-setting of ministry, and as a true missionary, from his earliest beginnings, he will be graciously permitted to bring his sheaves with him into the eternal storehouse.

LENT AND MISSIONS.

THERE ought to be a very close connection between Lent and missions. How can any faithful Churchman spend six weeks contemplating the great work of our Lord Jesus Christ for our redemption, without having his soul stirred to the depths in behalf of those for whom Christ died, but who know Him not or know Him very imperfectly? Is our meditation to benefit only our own souls? Then, alas, we are hardly worth benefiting, because the first and last lesson of the Cross of Jesus is unselfishness, love of others, the free giving of all that we are and have to God's service! And the irresistible impulse of Easter-Day is to

"Tell it out among the heathen that the Lord is King
Tell it out! Tell it out!"

Too often our observance of the Lenten season is wholly self-centred. At the most we do not get beyond the bounds of the parish. We have got into a way of doing things all over the Church which is vicious in itself and spiritually harmful. The self-denials of Lent, the generous gifts of Easter, are gathered together in one grand offering—for what? Why, to make up a deficit that a vestry and a negligent people have allowed to accumulate during the year; in short, to pay old debts that ought never to have been contracted, and never would have been if the people had given liberally, and if vestries had managed finances wisely instead of letting things "gang their own gait." Or else the Easter offering is for some parish improvement; but anyway, it is for the parish, always the parish, and no slice of the offering at Easter goes to missions in any way.

Now we do not think that such a course is at all in accord with the spirit of the life and particularly the self-sacrifice of our Lord and Saviour. A more genuine knowledge of His infinite love for sinners, a real drinking in of His spirit of unselfishness would lead us to think and work for missions more earnestly in Lent than at any other time, so far as the fitness of the occasion is concerned. And here we make a personal suggestion. Why not encourage a general self-denial fund for missions during Lent. Let all, or a part of the money that would have been spent for luxuries or for quasi-necessaries, be given to missions.—*From an editorial in "The Diocese of Springfield."*

THE ABSENCE OF STANDARDS IN CHINA.

IF there is anywhere upon the earth a country where everything is fixed and invariable, China is popularly supposed to be that land. Not only those who know

about China by hearsay, but those who may be said to know something of it at first hand, find it hard to divest themselves of the idea that in an empire where hats are put on and taken off upon the same day according to the progress of the sun in the zodiacal signs, we have the theory of uniformity come to fact. China is, of course, in a real sense, a unit ; but glance for a moment at the exceptions to its unity, and they seem wholly to negative it.

No other people are more commercial than the Chinese ; but their standard of weight varies in any two places, and is never the same except by an accident. No one knows what a "catty" [the Chinese pound, about twenty-one ounces avoirdupois] is going to be in a new place, until he has investigated. What is true of the catty holds, necessarily, of its sub division, the "tael" or ounce. The "cash" shopmen, or "bankers," know why this is so, and all those who are compelled to do business with them know that it is so, and they do not ask why. The *li*, or mile, is as fluctuating as the catty, though the result is of much less consequence. The *chang*, or rod, like other units, is knowable only upon inquiry, and the same is true, in a more flagrant degree, of the foot. A carpenter's foot is one thing, and a tailor's foot is quite another, and so generally. One meets with alleged foot rules that are about eighteen inches long, and with catties that openly expand so as to take in eight-and-twenty or more ounces. The *mow*, or acre, fluctuates in the same way, from 240 to 360, up to 720 *pu*, or paces, themselves units of uncertain magnitude. A man who lives on the edge of different counties may have his farm measured on two radically different scales, with a resulting confusion in the statistics involved. Of all objects of human thought, number would seem to be that least liable to variation. Yet the Chinese contrive to bring in assorted varieties of chaos even here. No living person could say with certainty what is to be understood in China by the simple expression "100 cash," possibly the words mean just what they say, but just as possibly they mean ninety-nine, ninety-eight, ninety-seven, ninety-six, forty-eight, or forty-seven, or, indeed, almost any other number, say eighty-three as in Shansi, or thirty-three as in north-eastern Chihli.

The Chinese language itself is as free from any standard as are weights, measures, or numbers. One of the ablest of emperors of this dynasty set a great number of scholars to work for a term of years, and they produced what is known as the "Imperial Dictionary of K'ang Hsi." This ought to be the standard for all ages, until a new one appears ; but the Chinese simply pronounce words as they like, and even scholars will blandly assure you that "We do not pronounce it so," which is for them the end of it.

It must always have been like this in China, where the customs, instead of being definite, are most indefinite, since in the "Book of Rites" we are instructed, upon entering a village, to inquire what are its customs, which, of course, implies that they may differ from those of the village from which we came. It is thus proverbial that customs in China alter every ten *li*.

Perhaps nowhere is the Chinese variability of usage more manifest than in their religion, which, we would suppose, would be the most precise of all their acts and ways. Perhaps the three divinities most widely known by the Chinese as a whole, are the kitchen god ; Kuan Ti, the god of war ; and Kuan Yin, the goddess of mercy ; but explanations of the origin of the kitchen god vary hopelessly, and in some regions, in spite of what one reads in books, this god is not worshipped at all. The so-called god of war is popularly regarded as a rain-god in large parts of China, and there is between the northern and the southern sections of the empire a difference of opinion as to whether the "goddess of mercy" is a man or a woman !

But when it comes to Confucianism, when it comes to mistrust of one another,

when it comes to an inexorable determination to make the most of the main chance, trifling divergencies about taels, feet, acres, and the true way to count cash all disappear, and the Chinese race is, after all, one unit!—*North-China Herald* (Shanghai).

BRIEF MENTION.

AT the sixth conference of the officers and representatives of Foreign Mission boards in the United States and Canada, held in New York in January, the following memorial resolution was adopted: "This Conference desires to express its deep sense of loss in the death of the Rev. William S. Langford, D.D., late General Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, whose presence and words in former sessions of this Conference were highly appreciated by us all."

AT the stated meeting on the 8th instant the Rev. Henry J. Gurr was appointed missionary to the Copper river country, Alaska, in the event of himself and family standing the necessary medical examination. The report of such examinations being entirely favorable the appointment has now taken effect.

THE Rev. Theodosius S. Tyng, of Japan, writes: "With all the possible criticisms that may be made on any human work, THE SPIRIT OF MISSIONS is extremely good, and if there is any better missionary magazine, I do not know it."

A CLERGYMAN in Texas writes: "While I suppose no paper is perfect, I have always enjoyed THE SPIRIT OF MISSIONS thoroughly, and I believe that all who take any interest in the subject do so. I heard a lady of one of the denominations here say she considered 'THE YOUNG CHRISTIAN SOLDIER the best Sunday-school paper that she knows about.'"

DO you want another word in reference to recent criticisms on THE SPIRIT OF MISSIONS? If so, I respectfully ask, Why shouldn't frequently three or five minutes of time be taken in the chancel before the largest congregations to read careful selections from the reports of such workers as have shown they knew how to tell their story interestingly? The reading need not necessarily mean an immediate collection. Again, have some of the pictures on the vestibule wall.

THE Rev. G. Hammarsköld, general missionary to Swedish-Americans, writes, under date of March 2d, as follows: "Inclosed please find my check for \$57.93 for General Missions. It may interest you to know that this contribution has been raised during the last three months by servant girls connected with my Swedish mission at Yonkers, New York. They meet once a month to listen to a talk on the different missionary fields of the Church, and to work on articles which are sold at special sales for missions. I have reason to believe that our next contribution will be larger." These Swedish-American members of our Church set an example of interest in Domestic and Foreign Missions that ought not to be without great influence upon its other members, and their fidelity testifies to the faithfulness of the clergyman who instructs and leads them.

DOMESTIC MISSIONS.

FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

BISHOP KENDRICK'S VISITATION OF THE MOHAVE INDIANS.

THE Colorado river is the boundary between Arizona and California. At the Needles, the Santa Fé Pacific crosses the Colorado. From the Needles it is 150 miles north to the Grand Cañon and 350 south to the Gulf of California. The distance south from the Needles to the Colorado River agency, which is the agency for the Mohave Indians (the post-office is Parker, Arizona), is eighty miles.

The following account of the Mohave Indians is taken from a paper in the office of the agency, prepared by Mr. Milton J. Hersey, our missionary among these Indians: "The isolation of the Mohave Indians is largely responsible for their being so little known. Shut in by mountain ranges, flanked by the great Mohave and Colorado deserts, this reservation is almost inaccessible, save by row-boats down the Colorado, through deep cañons and mountain gorges. Two or three times during the year, a small steamboat braves the difficult navigation of the stream to carry supplies to the agency; but on account of the swift current, the many whirlpools, and the constant shifting of the sand composing the river bed and banks, the boat is often three weeks or more in reaching the agency from Yuma, a distance of about 175 miles by river. Of the once numerous tribe of Mohaves (originally spelled Mojave) there are about 2,000 survivors. Starvation and disease, rather than war, have reduced them from the estimated number of 10,000 at the time this region was acquired from Mexico. Peace-loving and almost destitute of temper, with no desire to roam beyond their valley, they are, perhaps, the least warlike of any

tribe of American Indians. Their poverty has offered little to tempt the aggression of their warlike neighbors or the cupidity of Mexican and American adventurers. The Yumas, numbering about 900, live farther down the valley and are similar in language and general characteristics. With their superstitions and vices, the Mohaves have three striking virtues—they are willing to work; they are honest; and they are kind hearted. They possess these virtues as strongly as any uncivilized, unchristianized people living. On the other hand, they are superstitious, filthy, and immoral in their natural state to an almost unrivalled degree. In 1868, the federal government set apart the Colorado River reservation for their use. This reservation extends for sixty miles on both sides of the Colorado, and embraces a level, almost rainless valley, with an average width of six miles, together with some adjacent mesa land and mountains. The north end of the reservation is about eighty miles by the Colorado south from the Needles, California, and is about 120 miles north of Yuma, Arizona. Except at intervals of three or four years, when the river overflows a good portion of the valley, nothing can grow on the reservation without irrigation. During President Grant's administration, when his brother-in-law, Colonel Dent, was agent here, the government expended about \$150,000 on a gravity ditch to irrigate the valley; but it was a faulty piece of engineering and lies to-day incomplete and abandoned. A small steam pump furnishes water for about 100 acres, upon which the Indians raise two crops a year. In

addition to this, they plant small strips near the river, from which they carry water to irrigate their plantings. As the reservation affords so little opportunity to make a living, less than one-half of the tribe live on it. The others are scattered up and down the river, but principally at the Needles and in the valley above the site of old Fort Mohave. At the Needles, a large number are employed in the shops of the Santa Fé Railroad Company, and as section men and track men across the desert for a distance of 400 miles. A few, the most degraded but best known of the tribe, live by selling trinkets to and begging from overland tourists at the Needles and other points along the line."

On Thursday, February 3d, 1898, with Mr. Hersey, who had come to the Needles to meet me, Mr. Drennan (the clerk at the agency), and an Indian, I started down the Colorado in a skiff from the cantilever bridge, over which the Santa Fé Pacific crosses the river. At this time of the year, when the water is low, the navigation of the Colorado from the Needles down is not dangerous. The cañons at this stretch of the river are not equal to the Grand Cañon; but there is some fine scenery. Along the river, there are a few mines, and there is an occasional settler. Between the Needles and the agency, there is but one white woman. We camped at night in the Chimahueva valley, and reached the agency after sundown on Friday. I was welcomed by the agent, Mr. C. S. McNichols, and was soon at home with all at the agency. The post is situated half a mile from the river. The situation is not particularly eligible. The convenience of building material (adobe) evidently dictated the site. The buildings, though old and dilapidated, are comfortable. There is the fascination of climate and atmosphere and sunshine, which is the charm of this country everywhere. I could have enjoyed a much longer visit with these pleasant people than I had time to make.

Sunday, February 6th, was occupied with services. At an early hour there was a celebration of the Holy Communion for all who came. Afterwards I addressed the Sunday-school. I talked

to the children in English, and from their attention and answers, I think that they understood what I said. There are eighty-two children in the school. Their features are good, and they are as attractive as any Indian children I have seen. I had letters from several of these children, which showed them to be intelligent and affectionate. I became involved in quite a correspondence before leaving. In the afternoon I addressed Mr. Hersey's Indian congregation after his usual service. I spoke through an interpreter, which is unsatisfactory both for the speaker and for the hearers. I was gratified to be told that my congregation would gladly have listened to a longer sermon, which is not always the message that I receive. At this service, I confirmed Mrs. Ruby Florence Hersey, the wife of the missionary and matron of the school. No doubt this was the first Confirmation and the first administration of the Holy Communion in this part of the world. In the evening I had a service for the agency people and preached. On Tuesday evening I talked to the children again, and on Wednesday evening had service and preached in the agent's quarters.

On the last evening of my visit, I witnessed a cremation, which is universally practised among the Mohave Indians. Formerly it took place at once. Mistakes were sometimes made. There is a disfigured Mohave to be seen at the Needles who had a narrow escape. Through the influence of Mr. Hersey and the physician at the agency, these Indians have been induced to defer cremation for six hours. The Indian whose cremation I witnessed had been a medicine man. The grave was dug about three feet deep and filled with arrow weeds. The body was placed on this, and logs of wood were piled upon the body. Mr. Hersey read the Burial Service and I made a short address; then the pile was lighted. The ashes are left in the grave, which is filled and levelled and there is nothing to mark the spot. The Indians do not like to hear about death. If one Indian wishes to insult another, he tells him that his grandmother or mother or some other relation is dead.

On Thursday morning, February 10th,

I was driven eight miles from the agency, where Mr. Hersey and I took a boat with two Indians. One of these Indians was Mo-va-ro-ke-ta, who brought us down, and the other was Apache Charlie. These are very reliable Indians. We were out two nights. On the third day we reached the bridge in time to take the evening train to the Needles station.

Mr. Hersey is doing excellent work at the Colorado River agency. The Indians like him and he likes them. He can turn his hand to anything mechanical and helps the Indians in their houses. He has acquired a great influence with these people. I am told that there has been a great change during the two years since he came. Mrs. Hersey will be a great help to him in his work. She has been the matron of the school and understands these Indians. The Church must keep Mr. Hersey at this Indian work. He has had an offer from Bishop Leonard

to go to Utah. I want to keep him in Arizona. For the 35,000 Indians in Arizona and New Mexico, mostly in Arizona, it is not too much to ask the Church to support Miss Thackara's school at Fort Defiance among the Navajoes, and to retain Mr. and Mrs. Hersey among the Mohaves. I must raise \$800 a year for his support, and I hope to receive it.

J. M. KENDRICK,
Missionary Bishop of New Mexico and Arizona.

P. S. March 17th.—A letter has just been received from Mr. Milton J. Hersey, our missionary among the Mohave Indians, who writes: "On the second Sunday in Lent I baptized seventy-six Indians, thirty-six adults and forty children. There were several more who signified their desire to be baptized, but I thought they had not received sufficient instruction at the time. They will come later."

TEN YEARS OF THE MISSION AT ANVIK, ALASKA.

I HAVE thought that this tenth year since the establishment of the mission might properly furnish an occasion of reviewing what has been accomplished, and of giving an account of the people among whom we work. In view of the now generally accessible mass of information regarding Alaska, and in view of the published reports and letters from this mission, this task might seem to be unnecessary had not utterances in the last General Convention made it evident that the Church needs to be constantly reminded of the most common-place facts concerning its remote missions.

If anyone will take the trouble to consult a map he will readily see how we are located regarding other missions around us—our own, that of the Church of England, and those of the Roman and Greek Churches—and also regarding the accessible districts for evangelization from Anvik as a centre.

As the people live only along the water courses, it will be seen that our work lies in a very convenient circuit, and the fact that only one native language is spoken still further simplifies it. The following is the circuit, the distances being taken from the map made to accompany the

eleventh census, with such modifications as experience has taught us to make, on account of deviations from the direct line of travel: Anvik, southward to Holy Cross (Roman Catholic) mission, 40 miles; Holy Cross to Kuskokwim river, 75; Kolmakof northward to Vinisahle, 170; Vinisahle north-west to Innoko river, 100; Innoko river south-west to Shageluk Slough, 115; Shageluk Slough to Holy Cross, 100; Holy Cross to Anvik, 40: total, 640.

If to this be added that portion of the Yukon river extending from Anvik northward to the Roman Catholic mission at Nulato, 200 miles, and the portion of the Kuskokwim beyond Vinisahle, with one or two tributaries of the Kuskokwim, the total itinerary will be not far from 1,500 miles. The best means of travel that I have found available up to this time are the row-boat in summer, and the dog-sled in winter. Practically, one has to go afoot.

The people are Indians. The communities living below Holy Cross on the Yukon, and Kolmakof on the Kuskokwim, are not Indians, and do not speak the Indian language. I am not attempting fine ethnological distinctions, but

describing our working conditions. The only missionaries resident on this circuit are located at Holy Cross, Anvik, and Nulato, and at one point on the Chageluk Slough (Roman Catholics).

I have enumerated on the Yukon river, within this circuit, 254 natives, on the Chageluk Slough 273, on the Innoko 125, and on the Kuskokwim, Mr. Sipary, a trader, gave me the names of 200 more. No village on the Yukon farther north than Anvik is included in what I have said. The total thus enumerated is 852, but the enumeration of the Ingiliiks living on the Kuskokwim and its tributaries is by no means exhaustive.

I am not describing any part of the district for which Mr. Prevost is responsible. Christ Church, Anvik, and St. James's, Nuklakayet, are 400 miles apart. Previous to our coming, the only missionaries who had ministered to this people in any way were those of the Greek Church. No missionary of the English Church had ever reached them, and no missionary had ever addressed them in their own language. They were living in heathenism, and most of them are yet, and will doubtless be until the influence of the schools becomes more pronounced, at the same time that a vigorous evangelizing effort is made. It is useless to attempt evangelization without enlightenment, or to think that heathen communities impressed by the truth of the Gospel of salvation can maintain themselves without a constant infusion of Christian leaders of their own race.

We look to the boarding school to supply such leaders, both men and women, and in a measure it has supplied them. In every position where intelligence and efficiency are demanded, our scholars are already taking the lead. Their knowledge of English makes them desirable employees of the traders, on the steam-boats, etc., and their conduct is remarked upon by those who employ them as being faithful and their manner respectful. They have given me most willing and efficient help in all the outside work of the mission, in making translations, and as my companions upon missionary journeys in preparing the way for gatherings to listen to the Gospel. Indeed, I can hardly think of any work that I have

undertaken in which I have not had their help freely given. The school now prepares some half-dozen yearly to read the Gospel in English. Ten years ago these people were absolutely illiterate.

If the question were asked, whether the people in general take an interest in the education of their children, I may answer it by saying that last winter, in order to correct slackness of attendance, we required the parents to render excuses for the absence of their children in person. The penalty for repeated failure to render such excuse was that the child was forbidden to come to school for the rest of the winter. Several hundreds of these excuses were offered, with the result that not more than one or two of the children lost their standing. Excuses were accepted for every reasonable cause, and absences were numerous, because the people were in a state of semi-starvation at times, and the help of the children was required in getting food; but the faithfulness of the parents made it an easy matter to deal with the children.

The progress of the school, since its beginning in 1887, may be briefly summarized as follows: The attendance has been confined almost exclusively to Indian children. The average daily attendance has increased from eight in 1887, to twenty in 1897. The attention given by the children to their studies has been more satisfactory year by year. Their studies have been very elementary, and so far little has been attempted beyond teaching a knowledge of reading and writing, with simple drill in arithmetic and geography, so far as the usual common-school studies go; but their instruction is brightened by a great deal of singing and Bible stories, and their intelligence is so much quickened by these methods of our excellent teacher that it really seems as though a leap of a generation had been taken in these few years.

Three or four children have always been maintained yearly as boarders. At times the number has been increased to eight or ten. It is needless to say that the opportunity for daily oversight afforded by the boarding-school is especially necessary where housekeeping is unknown and even the doctrine of personal neatness finds but a lukewarm support.

That a good effect has been produced, there is no room to doubt. A spirit of ambition has been excited, which has moved even the older generation, and I may be pardoned if I here review some of the signs of improvement which I have from time to time noted in other reports.

(1) When the mission was started among them, the people here seemed so sunk in hopelessness that it was hard to move them to undertake anything evidently for their own good. So much was this the case that one could not move among them without a feeling of oppression. I have never conversed with an intelligent person who did not acknowledge this, or in some way remark upon it. There were no houses but underground mud huts. The habitual posture of attention was squatting on the ground, and a native could be distinguished from one of our race by his gait almost as far off as his motions could be distinguished. There was not a stove, a shovel, a spade, a lamp, a pane of glass, or a book in the possession of any native in Anvik, to the best of my knowledge. It was the same with every community in this district, except those on the Kuskokwin. Over two-thirds of the people of this place are now living in log houses, and others are being built in every direction. The rule of an approximation, at least, to personal neatness, prevails among the same number, and by all these signs we judge that hopefulness and self-respect are beginning to be felt.

(2) Along with the increase of creature comforts there has been no growing arrogance, or disposition to idleness, nor has there been the slightest disposition toward the manufacture or the use of liquor, except that one or two river pilots may have been offered it by white men, and have been induced to drink. The community is, in general, a quiet and industrious one, and in intelligence, no native community on the Yukon river, known to me, is its superior. For the peaceful life which we lead here, we give thanks to God out of grateful hearts.

(3) The growing appreciation of the benefit of the school I have already noted. The interest of the parents in keeping their children in school cannot but help in increasing our influence

among them. I may note that applications for teachers continually come to us from other villages, and that one community is now building a house for worship and instruction.

(4) The institution of Christian marriage has undoubtedly gained a foothold. Few couples living together in this community have not been married, and there has been but one instance of final separation between those so married, while in several instances an appeal has been made to the sanctity of the marriage vow with the effect of preventing such a separation. I may add that there is no disposition shown as yet by the women of the villages about us to take up with white strangers who presume to take liberties. On the contrary, such advances seem to produce only a feeling of distrust, and if they are not always resented with the same spirit that is shown by the women of civilization, yet I may say that wanderers of this kind are always avoided, and that the people themselves always ask me for the influence and help that I am able to afford them. I attribute the preservation of good morals in this respect largely to the fact that Anvik has been fortunate in its permanent white residents and traders, who have almost without exception been men of principle.

I cannot too strongly emphasize, in this report, the fact that there has been a steadily progressive development of this part of Alaska during the past ten years. The development of the gold mines has of course been the principal factor, and it has already established a foreign population of considerable size in the Yukon valley, many of whom have become permanent residents in the country; but there is another source of immigration which promises a still greater increase to our own neighborhood. I refer to the introduction of the domesticated reindeer by the agency of the United States Government. The immigration of Lapp families has already begun, and there is the best reason to think that it will rapidly increase. This neighborhood has been surveyed by the superintendent of the central station, who pronounces it suitable for the maintenance of the deer, and we are asked to co-operate with the government in carrying out its plan for the distribution

of the deer among the native population. Twice during the past ten years the supply of salmon has failed, and famine has been so imminent that except for the scanty stock of flour carried by the missions and the trading stations, loss of life must have resulted. As it was, there was much actual suffering which we were unable to prevent. The influx of the mining population is so great that there is grave doubt of the possibility of bringing in sufficient provisions to supply them during the coming winter, and while this undoubtedly means an increase in freighting facilities, it can hardly mean a reduction of freight rates, except possibly in the distant future. It seems, therefore, reasonable to set forward as much as lies in our power a plan which promises to yield an abundant native food supply, as well as a supply of winter clothing and a means of transportation. Were this plan fully developed, it would reduce our freight rates from the fifty-nine dollars per ton, which we now pay, to less than half that amount. It is to be hoped that those who are interested in the development of this region will watch the progress of this movement, especially in its geographical relations. I have no desire to criticise the motives of any individual connected with the existing commercial companies; but it is perfectly plain that none of these companies, as a whole, have any strong desire for the development of the native population. Any benefit which the people may gain from their presence is wholly incidental, so far as I have been able to observe, and may be regarded rather as a concession than as a favor. That it is hard for some of their agents to reconcile the commercial principles which they are obliged to practise with the Christian principles which they profess, I have abundant means of knowing.

I trust that in this report I have made it plain that we are providentially set to guard the interests and mould the life of a new civilization. The wave that has swept across the whole of our continent is now lapping even these far-off shores. In some respects we have a great advantage, especially from our long residence among the people, and the confidence with which I am persuaded they regard us. We have also an equipment of

buildings in good condition, so far as completed, for development in the direction of a large boarding-school. These buildings are as follows:

(1) A church, sufficiently large for our present needs, and in excellent condition; value, \$1,200.

(2) A dwelling-house, also in good condition, and large enough for the needs of a single family; value, \$900.

(3) Adjoining the dwelling-house, a school-house, incomplete, two stories high; worth at present \$700. The addition of about \$500 will be required to fit this house, with store-rooms, etc., for the accommodation of twenty-five boarding-pupils, and will furnish a large room where the long winter evenings can be pleasantly passed, and where the daily services of the mission, now interrupted during the colder weather, can be maintained, without the necessity of daily heating the church.

(4) A school-house, now occupied by the six girls of the boarding-school, under Miss Sabine. (The number is to be increased to ten during the winter.) This building is nearly new, and in good condition, though incomplete. It is worth at present \$700, and is furnished with a good range and cooking utensils sufficient for our present needs. This building is entirely inadequate for the girls' school on the scale contemplated, and should be enlarged, at present, by a two story addition alongside, with rooms for the teacher and a housekeeper or matron.

(5) A saw-mill, worth about \$2,000. This mill has furnished the sawed lumber for all the buildings named, at about one-half the cost at which the same lumber can be bought in the country, and at less than one-third of what it would cost to ship it in. It is now operated by parties who return to the mission a percentage of the lumber sawed, so that it is probable that we shall continue to receive from year to year a large part, if not all, of the lumber that we shall need, at a merely nominal expense, and without the necessity of personally handling the mill. The amount that we receive this year is about 6,000 feet, at an expense of not more than twenty-five dollars. I am able to let the mill for the coming year on the same terms as for this.

(6) A store-house, worth about 200,

not new, but which will be of service for several years.

(7) A building used as a laundry and for the lodgment of our never-ending stream of visitors, worth at present about \$300, and which could be easily and quickly fitted up with new floors and lining, and would then be suitable for the use of a family, or for any purpose that might be desired.

(8) Two small cabins; value about \$150.

In my report of last year I asked for help to meet a deficiency of \$1,200. This was incurred in building, without authorization, quarters for the boarding-school which I then thought we were certain to need, and which the Bishop has since indorsed. I took the responsibility upon my private credit, so far as it would extend, trusting to be refunded from such contributions as might become available for the purpose. We are obliged to order supplies a year in advance, and it is impossible to forecast prices. Added to this, we were obliged, last year, to take account of a threatened dearth of food, which actually overtook the community last spring. On account of these things, the bills of the mission were heavier last year than I anticipated, and it further appeared that, as matters then stood, our resources might be crippled this year. I thought it better, therefore, to call for relief, and my most grateful acknowledgment is due for the generous response to my appeal. I take occasion here, also, to express the great satisfaction that it gave us all to know that the appeal of the Bishop for scholarships, and otherwise in aid of the school, had met with a response which enabled us immediately to take on six new scholars, with the prospect of soon adding more. We feel deeply the fraternal spirit which has made the aid received by us an added blessing. This spirit has so manifestly accompanied all the gifts that have been sent us, that it has kept up our courage and our faith. The blessed Lord reward those who have kept us in their thoughts and prayers!

Since I began to prepare this report, the sad news has reached us of the death of our beloved General Secretary. His loss is a personal one. There never has been a moment during the past ten years

that we have not felt the benefit of his watchfulness and care for our best interests; and remembering his faithfulness, we were enabled to give thanks for his good example.

I add but a brief report of the past year's work, as follows: Baptized since last report, five infants; confirmed this year, five; marriages, three; burials, four; public services, Sundays, 116; holy days, five; other days, 250; Holy Communion, public, seventeen. Services have been maintained whenever I have been absent from the mission, by the kindness of a member of the congregation, Mr. N. V. Hendricks, who has also given me valuable help in the Sunday instruction of the young men. Average attendance at Sunday-schools, seventeen, not including the irregular attendance of many not classed. Average attendance at day-school, twenty; an increase of five over last year. The Woman's Auxiliary and the Junior Auxiliary have become well established.

Translations have been made, either revisions, or complete translations of the services for the various Sundays and holy days, so far as the Monday before Easter, and also for Easter Day and the First Sunday after Easter. Portions of the burial and marriage services, and a revision of the Ten Commandments have been translated.

I have made four missionary journeys during the year, including all the circuit described in the beginning of this report, and visiting portions of the district twice.

The notes of greatest interest are, that a young native, Isaac Fisher, has become permanently attached to the mission as an assistant in training as a teacher, and that the people of a village near us are voluntarily building a house for instruction and worship, and desire a teacher.

The immediate needs of the mission are: A male assistant, to oversee and teach the boys; a matron for the girls' school; clothing and underclothing for large and medium-sized pupils, both boys and girls; and money to furnish scholarships and make necessary additions to our buildings, etc.

JOHN W. CHAPMAN.
CHRIST CHURCH MISSION, ANVIK,
September 6th, 1897.

FOREIGN MISSIONS.

FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

ANNOUNCEMENTS.

China.—At its stated meeting, March 8th, the Board of Managers approved the appointment by the Bishop of Shanghai of the Rev. Lawrence Butler Ridgely as missionary to China, and the necessary additional appropriations were made.

—Mr. George W. Cooper, who was recently appointed from England as a teacher in St. John's College, Shanghai, arrived out on the 20th of January.

Japan.—The Rev. Theodosius S. Tyng, on leave of absence, sailed from Antwerp by the steamer "Kensington" on February 26th and reached New York March 8th. He left his family in Germany for the time being.

—In the March number we announced the appointment of the Rev. H. G. Limric, of Ohio. Mr. Limric's name was first presented to the Board together with that of another clergyman last autumn. The call at the time was for one appointment and the latter received it. Opportunity presenting itself in Febr-

ruary, Mr. Limric was also appointed, but meanwhile he had accepted a call to a parish. We regret to say that this action compels him to decline the appointment to Japan.

—At the instance of the Missionary Bishop of Tokyo appropriation was made for the salary, rent, and travelling expenses of the Rev. W. Frank Madeley, one of Bishop Awdry's clergy loaned to our work for one year from March 1st. Mr. Madeley will have charge of the northern stations, Aomori, Hirosaki, and Hachinohe.

—Bishop McKim reports the ordination by himself, on the 23d of January of the Rev. Otazo Wamagata, who was graduated at Trinity Divinity-school, Tokyo, in 1896, and has since worked as a catechist in that city. This occasion is notable, as Mr. Wamagata's is the first case of a son of a Japanese clergyman to be admitted to Holy Orders. He will be stationed at Aomori.

AFRICA.

MISSION SCHOOLS IN LIBERIA EXEMPTED FROM PAYING DUTIES.

IN the last letter received from the Bishop of Cape Palmas we have the gratifying information that the Liberian legislature has just passed an act, which became law on the 28th of January, exempting the mission schools in that republic from paying duties on all provisions, goods, building materials, and other articles imported for use of the said schools, with the exception of five articles of merchandise, three of which we

shall never wish to enter at its ports. Of course it is very carefully provided that no goods so received without duty shall ever be used as merchandise. We can but feel that this is a proper recognition on the part of the government, as is stated in their own preamble, of the benefit conferred upon the country by the establishment and the maintaining of such schools, and we congratulate all interested in and contributing to this department of work in that it virtually increases the purchasing power and therefore the benefit of their contributions.

HOFFMAN INSTITUTE, AND THE HIGH SCHOOL.

In a letter recently received from Mr. Samuel J. Taylor, in charge of Epiphany Hall, Cuttington, Liberia, referring to the Hoffman Institute and training-school, and the High School, both of which institutions are under one roof, he says: "Our work, thank God, is full of encouragement. In every department we see a real step toward progress. We earnestly hope that the interest of our friends abroad will not be abated. Our roll contains at present 105 names. Young men from Montserrado, Bassa, and Sinoe counties are coming by twos and threes, and it seems as if that were only a beginning."

With this letter Mr. Taylor sent a copy of the annual catalogue of the officers, faculty, and students, together with the courses of study pursued, which is printed and bound in pamphlet form by the Bishop's son, Samuel D. Ferguson, Jr., now a teacher in Epiphany Hall, whom some of our readers will remember as the little boy who accompanied his father when he came to the United States for consecration in 1885.

The following is quoted from the preface: "Epiphany Hall gives name to the highest institution of learning in this Negro republic. It was founded by the patriotic Dr. Ferguson, the first Negro Bishop of the Protestant Episcopal Church in America in Liberia, through the benevolence of R. Fulton Cutting, Esq., late Treasurer of the Missionary Society. Its corner-stone was laid February 22d, 1889. Epiphany Hall is a boarding-school supported by the Board of Missions in New York and assisted by scholarships from individuals, branches of the Woman's Auxiliary, churches and Sunday-schools in the United States. The operation of the institution is maintained in three departments—the theological, the higher (formerly known as Hoffman Institute) and the preparatory (formerly known as the High School); thus, merged in Epiphany Hall, are continued the educational labors of the late Bishop Auer at Cavalla Station, and the work of the once flourishing institution at Mt. Vaughan.

"The main purpose in the preparatory

department is to impart a Christian education to the children of the aborigines who, in course of time, may return to their own people to leaven the whole lump of heathen ignorance with the knowledge of the truth of Jesus. A still more comprehensive object is aimed at in the higher and theological departments. This is to train young men to take part in the work of advancing the cause of Christ in the capacity of teachers, catechists, and clergymen, or otherwise as laymen, according to the doctrine, discipline, and worship of the One Holy Catholic Church, as they are maintained in one of her true branches—the Protestant Episcopal Church in the United States of America. Men for the various departments of the state, and the ordinary professions of life, can be trained here to supply the demand."

MEETING OF THE CONVOCATION OF CAPE PALMAS.

The Rev. W. C. Cummings, pastor of St. Mark's Church, Harper, writes: "The local convocation of the jurisdiction of Cape Palmas, was held at the Eliza F. Drury Station, on the Cavalla river, in the month of December last. It was very interesting, in that it carried with it some spiritual effect and influence.

"It had been previously argued that these convocations should be held in the interior, for the aid and encouragement of the workers among the heathen. It was also thought that these single-handed combats of one Christian man's influence with thousands of heathen influences, would be strengthened to a great degree, and we have no doubt that it had that effect.

"The Rev. Mr. Shannon, who presided, aided by myself, administered Holy Baptism to seven adults and seven children. It is hoped that these will form a part of that station, and that through their influence, and that of Mr. Russell and his family, a healthy church will be built up there.

"We would not fail to say there is a very bright outlook for that station. The words spoken to the people had great effect on their minds, and a continual remembrance of those words may bring their result in after years. We are sure

that in God's time the hidden seed will spring up to the honor and glory of the Name of Jesus, and with credit to the mission. Let us pray and hope that the day is not far distant when the effect of our labors will be manifest."

EPISCOPAL VISITATION OF THE SINOE AND
BASSA DISTRICTS.

As last reported, I was ready to leave Cape Palmas on the 15th of November last; but no opportunity presented itself until the 22d, when the German steamer "Kurt Woermann" arrived. On my way to the wharf to go off to her, I met a solemn procession. The captain, some of the officers, and others from the ship, with a few white traders of the place, were following the corpse of one of the white sailors to the graveyard, who lost his life suddenly by accident while lowering a boat just after the ship anchored. Poor man, he was on the return voyage, and within three weeks of reaching his home and kindred. The west coast of Africa has furnished graves for many whose sole object in coming here has been to make money, and yet the children of this world are not deterred from coming. Oh, that the children of light were as wise and as brave!

Early on the following day we reached Sinoe, having had a good run during the night. From November to March, inclusive, is the most favorable time for travelling on this coast, the sea being usually calm. We were four in company, the Rev. R. C. Cooper, who was returning to his station at Bassa; his brother, the Rev. C. M. W. Cooper, whose ordination to the Priesthood I mentioned in my last, and who was to be placed in charge of Greenville station, Sinoe; and my daughter, the wife of associate-justice Dossen of the supreme court of Liberia, with myself.

We got on shore safely, though a strong current, which the boatmen could not stem, forced us to land on the beach at the mouth of the river and to take a rather tedious jaunt to the town, entering from a direction not expected, and to the disappointment of some of the good people, who were waiting to receive us at the usual landing place. As the ship was to spend two days here, there

being much cargo to take off, I determined to continue the voyage on her, and so immediately set to work. The Hon. R. H. Montgomery, our faithful lay-reader, and other male members, accompanied us to the church building (St. Paul's). Much work had been done since my last visit, the few male members having done most of it with their own hands. They met every Monday for the purpose. It was all closed in, the floor laid, and the ceiling begun. Having appointed service for that evening, I proposed putting the unfinished edifice to immediate use instead of going to the Masonic Hall as usual, and the young men deserve credit for their ready response. In a short time the work-bench was carried out, the room set in order, benches were transferred from the hall, a temporary pulpit and desk erected, and so forth.

That afternoon the vestrymen and other male members were convened to consider matters appertaining to the interest of the church. The question of appointing a teacher of the day-school to fill the vacancy caused by the death of Mr. J. C. Birch was discussed, and, on their recommendation, I appointed Mr. Theodore E. McArthy to that position, subject to the approval of the Board. The next subject taken up was the urgent necessity of completing the church at once. I commended them for what had been accomplished, and urged that they would continue in well doing. As an encouragement, I promised fifty dollars in addition to what had previously been given by the mission. They showed that they had well-nigh exhausted their ability, but thanked me for the help and promised to renew their efforts.

A public service was held at night. There were three of us in the rudely constructed chancel, and a large congregation was present, made up of Methodists, Baptists, Presbyterians, and our own members. After Evening Prayer had been said, I made an address and introduced the Rev. C. M. W. Cooper as pastor and superintendent of the station. He followed with some forcible words, which seemed to have been well received, and the Rev. R. C. Cooper made closing remarks. The new pastor is an energetic and promising young man, and it is to be

hoped that by the blessing of God his ministry will be successful; but there is a current of iniquity at that place that he will have to contend with as strong as the one we met in the river. It is remarkable, and, I hope, symbolical of his success, that while the rest of us had to land on the beach, the boat that he was in succeeded in stemming the current and getting to the proper landing. Since was once foremost in moral and intellectual attainments, and I long to see it again coming to the front in this respect. It has special endearments to me. Here I spent my boyhood; here I ratified my baptismal covenant and began to walk with God; here my acquaintance with and love for the Church began; here, at the age of sixteen, unknown to my teacher (the Rev. Hezekiah Green), or even to my mother, I began to do missionary work in a heathen village. Since those days our dear Church, which does so much to promote good morals, and even to cultivate the intellect, has not been fairly represented there, and therefore I pray God to bless this renewed effort.

We spent the night on shore, and the next day I attended to such other business as claimed my attention, and then re embarked. The ship started for Grand Bassa in the evening.

On Thursday, November 25th, we anchored at Bassa early in the morning, and as the captain decided to spend two days here also, I determined to despatch my business and go on to Monrovia with him. The Churchpeople on shore sent a boat off for us, and we landed safely at Lower Buchanan. The Hon. James H. Logan and his amiable wife made us welcome at their home; but we could not tarry, having to take the long jaunt to the upper ward.

On my visits to this part of the parish I have always been made welcome and lodged at the home of the senior warden, the Hon. J. W. Worrell; but, alas, the Church Militant has been deprived of the valuable service rendered by this man of God, who died in October. This parish especially has suffered a great loss. I called to see his distressed widow and many children, and heard the sad story of his illness and death. He was a stanch Churchman, and took an

active part in the affairs of this parish. But God knows best.

The Rev. R. C. Cooper gave me a room in his house, which he uses both as a bedchamber and study. He is much cramped in this respect, and, worse still, even the little house which is rented has been called for by its owner, and there is not another to be had. A sad predicament for a missionary and his family to be in, surely! It would not only add to their health and comfort and consequently enhance the interest of the work, but save the amount expended for rent, if the mission could own a parsonage here. We already possess a suitable site hard by the church, and if some friend or friends of the African mission will give the money we will erect an inexpensive but durable house.

A special public service was held in St. Andrew's Church at night, which was well attended. The Rev. Mr. Cooper read Evening Prayer and presented seven candidates, whom I confirmed after preaching and addressing them. At the close of the service, the Woman's Auxiliary and Girls' Junior Auxiliary gave me a reception and presented a cake with an address, at the house of the catechist, Mr. D. T. Harris.

One of the good indications of life and activity at this station is the springing up of parochial organizations whose object is to promote the interest of the work of God. Since my last visit the girls have been formed into a Junior Auxiliary and the boys into St. Andrew's Missionary Brigade, both of which are calculated to give the children that training in the way they should go—the way of taking an interest in and helping forward the work of God (they are all now required to contribute to the missionary fund), which will fit them to carry on and perpetuate the same.

The next morning I returned to the lower ward in company with the rector, and conducted service in St. John's Church. Although the shipping business was claiming attention, there being two steamers (English and German) in harbor, several of the prominent male members, who are traders, were present. At the close of the service, which consisted of Morning Prayer and a sermon, a matter of difference was investigated and decided. I then held a Confirmation

service, when Mr. Thos. G. Reffell, an active member from the Methodists in Sierra Leone, received the laying-on of hands.

St. John's has been considerably improved and furnished since my last visit, the expense having been entirely borne by the members. Several individual gifts of a costly nature have been made; for instance, one (a lady) gave three chandeliers; another, a font and cover for the pulpit; another, alms-basin, matting, and carpet; another (a lady), altar cover; another, a brass cross; two gave chancel chairs; and all joined in paying for a cabinet organ. The Churchpeople of that parish are thus setting an example for others. Nor do they confine their contributions to objects for their own use and enjoyment. I noticed a thatched

chapel being erected near a heathen village between the two wards where they who are in darkness might have the Gospel preached to them. All this is a favorable indication that with additional numerical strength and an improvement in their financial circumstances it will not be difficult to induce these people to assume the entire support of the Gospel in that parish. God grant that this most desirable end may soon be achieved, not there alone, but throughout the jurisdiction.

Leaving Bassa that night, we arrived at Monrovia the next morning, November 27th.

SAMUEL DAVID FERGUSON,
Missionary Bishop of Cape Palmas and
Parts Adjacent.

HAITI.

BISHOP HOLLY'S VISITATION OF SAN PEDRO DE MACORIS.

BISHOP HOLLY, accompanied by two Presbyters, had made arrangements to proceed by the steamer of March 10th, to San Pedro de Macoris for the purpose of advancing the Rev. Benjamin I. Wilson to the Priesthood, and intending to con-

secrate the church, which has been built there by his efforts; but by later information from the Bishop it was learned that the convenience of those who were to accompany him would be much better served by an earlier departure. He had therefore determined to leave by the steamer of February 10th.

JAPAN.

ST. PAUL'S COLLEGE, TOKYO.

IN reporting to the Bishop upon St. Paul's College, Tokyo, of which he has recently taken charge, the Rev. Arthur Lloyd writes: "I wish to obtain the services of two young men who may live in the dormitory with the boys and seek to gain their friendship. I propose to offer them only a small salary and their board. I wish to form a nucleus of a society devoted to religious work in Japan. They will have for their work the teaching in the college, the study of the language and of theology, and the general preparation of themselves for missionary work in its best sense. I wish therefore to get men with a vocation to this life, willing to live in community and to make St. Paul's dormitory a religious house in the truest sense of the term. They need to be strong men physically and spiritually. I think that a society such as I wish to see in connection with the college will be of practical value in many ways, *i.e.*, an educational work. There is one cry that goes up

from every thoughtful educationalist in the country, *viz.*, the utter want of discipline. This is the bane of every Japanese school."

Commenting upon this report Bishop McKim writes:

"St. Paul's is no worse than the majority of Japanese schools established by missionary societies, and is better than many in the matter of discipline and religious influence. Its scholarship ranks high. The work done is thorough and good. . . . Can you not help us to get two men for this work? I should like them to be college graduates, earnest, devoted Churchmen with a vocation to missionary work, willing to come for three years on probation—if as candidates for Holy Orders so much the better."

We trust that this call may be brought home to some young collegians or seminarians who are about to be graduated, and that some older person will be so interested by it as to offer the means to carry into effect the Bishop's wishes.

MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm i., 1.*

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm ii., 8.*

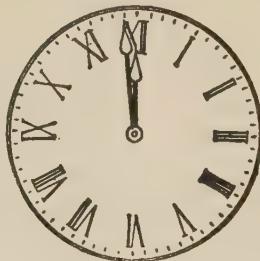
* * *

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Churchpeople, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noon tide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

THAT ALL THE MEMBERS OF THE CHURCH MAY BE AWAKENED TO A FULL REALIZATION OF THEIR PRIVILEGE AND RESPONSIBILITY WITH REGARD TO THE EXTENSION OF CHRIST'S KINGDOM UPON EARTH; IN ORDER THAT, FOR THE PREACHING OF "JESUS AND THE RESURRECTION," THE MEANS MAY BE PROVIDED ABUNDANTLY, TO CARRY INTO EFFECT OUR CONSTANT PRAYER—

"THAT IT MAY PLEASE THEE TO SEND FORTH LABOURERS INTO THY HARVEST; WE BESEECH THEE TO HEAR US, GOOD LORD."

REPORTS OF OTHER SOCIETIES.

THE Missionary Society of the Methodist Episcopal Church was founded in the year 1819, and therefore ranks fifth in order of time among the missionary societies established in this country. Its origin, however, goes back to the Wesleyan movement in England, and may fairly be called the offspring of the missionary enthusiasm engendered by the Wesleyans in this country in 1769. Within fifty years of this period the work of the society multiplied with such rapidity that it spread over the whole country. Its first efforts were mainly directed toward the conversion of the Indians, among whom its labors were remarkably successful. For thirteen years the work of the society was exclusively within the United States and the territories. In 1833 it extended its work to the Foreign field by establishing a mission in Africa. The openings of its missions in other foreign countries have taken place as follows: South America, 1836; China, 1847; Germany, 1849; Norway, 1853; Sweden, 1854; Switzerland, 1856; India, 1856; Denmark, 1857; Bulgaria, 1857; Italy, 1871; Japan, 1872; Mexico, 1873; Finland, 1884; Malaysia, 1885; and Corea, 1885.

The statistics for 1897 give for missions in Protestant lands—Norway, Sweden, Denmark, Finland, Germany, and Switzerland—340 native preachers, 42,638 members, and 7,760 probationers; in Roman Catholic lands—South America, Italy, and Mexico—ninety-nine foreign missionaries, 108 native preachers, 6,086 members, and 4,866 probationers; in Greek Catholic lands—Bulgaria and Russia—in the former, fifteen native preachers, 187 members, and forty-three probationers; in the latter, eight members and nineteen probationers; in non-Christian lands—Africa, China, Japan, Corea, India, and Malaysia—461 foreign missionaries, 1,262 native preachers, 47,929 members, and 60,120 probationers. In all there are twenty-seven Foreign conferences and missions. The statistics for the Liberia conference (February, 1897) are as follows: In the five districts—Bassa, Cape Palmas, Monrovia, Sinoe, St. Paul's River—there are forty-three stations, forty-two churches, 2,598 members, fifty-

five local preachers, fifty-six Sunday-schools, 496 officers and teachers, and 2,540 pupils. The church property is valued at \$50,805. The Congo mission reports eleven stations, thirteen churches, thirty six members, eight Sunday-schools, with sixteen officers and teachers, and 171 pupils, and ten day-schools, with sixteen teachers, and 111 pupils.

The work in China is maintained in five missions—the Foochow, Hinghua, Central China, North China, and West China.

The Foochow mission includes the Fuh-kien province, except so much as is included within the Hinghua mission conference, and is divided up into six districts. The statistics show sixty-one native ordained preachers, thirty-two native unordained preachers, 3,866 members, 3,790 probationers, 195 schools, 4,878 pupils, eighty-six churches and chapels, adults baptized, 862; children baptized, 405. Collected for self-support \$2,500.30.

The Hinghua mission includes the prefectures of Hinghua and Ingchung, in Fuhkien province, and consists of what was the Ingchung, Bwodieng, and Singiu districts of the Foochow conference. The statistics show thirty-two native ordained preachers, sixty-four native unordained preachers, 2,226 members, 2,779 probationers, adults baptized, 526; children baptized, 155; Sunday-schools, 115; pupils, 3,026; churches and chapels, sixty-two; contributions for all objects, \$2,375.30.

The Central China mission includes central China, with its central station at the city of Nanking, on the Yang-tse river. It has three districts, Chinkiang with three stations, Kinkiang with eight stations, and Nanking with nine stations. The statistics for the three districts show 1,050 probationers, 887 members, twenty-one lay preachers, and 319 adults and thirty-two children baptized. There are twenty-five schools, with 118 officers and teachers, and 1,305 scholars. The churches and chapels number twenty.

The West China mission includes west China, with its central station at Chung-king in the province of Szchuen, and comprises five stations in charge of nine foreign missionaries, nine assistant-mis-

sionaries, eleven native unordained preachers, and eight native teachers. The mission is made up, in addition to the above, of 127 members and sixty probationers, and three churches or chapels. There are nine day-schools, with 253 pupils and three Sunday-schools, with 328 scholars.

The Japan mission includes the whole Empire of Japan, divided into the following districts—Hakodate, Kagoshima, Nagasaki, Nagoya, Sapporo, Sendai, Shinnano, Tokyo, and Yokohama. The statistics reported for the whole Japan mission are 3,524 members, 1,198 probationers, thirty-three local preachers, adults baptized, 518; children baptized, eighty-two; churches, forty-seven; Sunday-schools, 129; officers and teachers, 428; scholars, 8,055.

The Corean mission includes the Kingdom of Corea, with its central station at Seoul. The statistics up to May, 1897, showed 5 stations, with 10 local preachers, 305 members, 1,074 probationers, 15 schools, 47 teachers, and 967 scholars. During the year 62 children and 186 adults were baptized.

The statistics of the work in the whole Foreign field are summarized as follows: Missions, 27; foreign missionaries, 190; wives of missionaries, 178; unmarried lady missionaries, 24; native ordained preachers, 646; native unordained preachers, 966; native teachers, 1,168; local preachers, 2,000; members, 96,840; probationers, 72,789; adherents, 165,978; average attendance on Sunday worship, 142,703; conversions during the year, 18,261; adults baptized, 11,496; children baptized, 9,135; theological schools, 9—teachers, 29; students, 199; day-schools, 1,323; pupils, 34,652; high-schools, 49—teachers, 356; students, 5,887; churches and chapels, 954; value (estimated) of the same, \$2,757,385.

The following contributions had been received: For the Missionary Society, \$14,491; benevolent societies, \$30,258; self-support, \$220,872; church building and repairing, \$83,574; other local purposes, \$149,999; making a total for the year 1896-97 for Foreign Missions, \$499,194.

ENTHUSIASM FOR MISSIONS.

No one who has read the *Outlook* for the second week of December, 1897, can fail to be interested in its unique article on "The Secret of Missions." In fact, no editorial that we have recently read has so thoroughly answered the cynical objections that have, from certain sources, been recently made against the necessity and utility of the missionary work of the Church.

The writer correctly states that if there really be, as alleged, any decadence in the missionary interest of the Church, the reason for it is not to be found in the ordinary reasons that are commonly alleged against missions. These reasons were brought in St. Paul's time against them, and with immensely more force than now. Then, as now, men might say the religion of the heathen is quite good enough for such as they; or the Christian missionaries, as a matter of fact, do no great and lasting good; or it will be well enough to talk about converting China when we have converted Jerusalem, the home of the Christian Faith; but these so-called reasons did not cool in the slightest degree the ardor of St. Paul, nor should they cool ours.

St. Paul said that if he was, as they claimed, beside himself, it was because of his enthusiasm for his Master, and of his love for his fellow-men. He had had a heavenly vision of the risen Lord, and because of the great hope that that vision inspired, he felt impelled to go tell the sweet story to the Jews and to all mankind. This was the enthusiasm for missions that is so much needed in the Church of to-day. Indeed, this is the real key that unlocks the (at times) unsolvable mystery of a heathendom right around us, allowed by us to deny and then quickly die in the midst of their sins, when they might with reasonable exertion have been everlastingly saved! It is because of the lack of St. Paul's enthusiasm for missions, which simply meant enthusiasm for his Master and for all mankind, that the actual missionary service is perfunctory, the contributions small, and excuses for our unbrotherliness ready on every hand!

What was the origin of St. Paul's enthusiasm? Why, what but the fact that to him Christ was no remote, shadowy, historical figure; but a Living Presence. That was the source of his undaunted courage, his tender pity, his patient love for the race. It was the realization of the mastership of the Master, his Captain and Leader. Wherever He leads in the world's rescue he would dare to follow!

We, who are ourselves the children of Christian missions, believe that what they have done for us we can do for others. To us Christianity is Christ and He is invincible! To us, therefore, as his ambassadors, nothing can be impossible. The key-note of the song of every enthusiastic missionary of the Cross is, as a consequence: "I can do all things through Him that strengtheneth me." If, therefore, this Church of ours is to be, right here in the Diocese of Texas, a missionary Church, we must have, or long to have, a Pauline vision, a Pauline hope, and a Pauline love for all the children of men. When we see Him tasting the bitterness of poverty that we thereby might be everlastingly enriched, then we, too, will be "not disobedient to the heavenly vision;" and will go forth, under His guidance, with the highest enthusiasm for missions, to beseech the world, in our Master's stead, to be reconciled unto God!—*The Diocese of Texas.*

RELIGIOUS WORK IN THE ARMY.

THE United States Army Aid Association has issued an octavo pamphlet of ninety-six pages, entitled "Active Service; or, Gospel Work among the Soldiers of the United States Army." It is a work of much general interest on subjects but little known to the religious world. Incidentally, it reveals much of the barrack life of the American soldier in the army of to-day. It can be had free by any interested person, by addressing Major John B. Ketchum, 82 Nassau street, New York.

A PRESENTATION OF THE FACTS.

THE Fleming H. Revell Company has published "Christianity and the Progress of Man as Illustrated by Modern Mis-

sions." By W. Douglass Mackenzie, Professor in Chicago Theological Seminary. In this volume of 250 pages, an attempt is made to outline the kind of facts which belong to the history of missions in the nineteenth century among heathen and Moslem peoples. Professor Mackenzie very truly says that "it is in the work of Foreign Missions that the Church has done most to prove its social influence; for Christianity is now at work practically in every land. Amongst rude savages, and under the shadow of hoary oriental institutions, it is seeking to establish itself, and its success has been so remarkable, its religious and social influence so undeniable, that every thoughtful man who had rejected its claims, is bound in the mere name of his intellectual integrity to pause and face the facts afresh."

"AFRICA WAITING."

IN "Africa Waiting" we have a valuable book from the pen of the educational secretary of the Student Volunteer Missionary Union, Mr. Douglas M. Thornton. The plan of the book is first to give a general picture of the whole continent, and then to speak of its four main divisions in regard to the missionary problem. These four divisions are northern Africa, the Soudan, central Africa, and south Africa.

Mr. Thornton gives us carefully compiled summaries of the work of missions. These seem to be complete, except for the omission of Roman Catholic missions, through "lack of opportunity for further study." The book, however, does not so much describe the missions in Africa, as sum up the position. The speedy evangelization of the whole continent is desired. Mr. Thornton shows how much has so far been done or is now to be done.

An interesting table is given on page 135, from which we see how far southern Africa is (as might be expected) in advance of the rest of the continent.

The great Soudan includes all the unhealthy countries bordering the Guinea coast as far south as the equator, the basin of the Niger and its tributaries, and stretches from Lake Chad to the Nile.

It is the district of the Negro and contains fifty-six of the 130,000,000 souls that are believed to be in Africa. Mr. Thornton has an important chapter on the slave trade trade and the drink traffic.
—*Mission Field* (London).

THE CAPACITY OF THE NATIVE AFRICAN.

IT was only about twenty-five years ago that Monteiro said he could see no hope of the Negro ever attaining to any considerable degree of civilization, and it was impossible for the white race to people his country sufficiently to enforce his civilization. Burton wrote, a few weeks before, that the Negro united the incapacity of infancy with the unlikeness of age, the futility of childhood with the scepticism of the adult and the stubbornness of the old. The old Athenians employed similar language regarding all white barbarians beyond Attica, and the Roman exquisites, in the time of Claudius, as contemptuously underrated our British ancestors. We know to-day how grossly mistaken they were.

When I think of the cathedral church of Blantyre, which, without any exaggeration, would be a credit to any provincial town of New England, and which has been built by native labor, or of the stone and brick mission buildings on the shores of Lake Tanganyika; or of the extensive establishments in brick erected on the upper Congo by the Bangalas, who, so late as 1883, were mere ferocious cannibals, or of the civilized-looking town of Ujiji, or of Brazzaville's neat and picturesque aspect, or of the ship-building-yards and foundries of Léopoldville, where natives have turned out forty-five steel steamers, when I contemplate such achievements, I submit that Burton and Monteiro must have been somewhat prejudiced in their views of Africa and her dark races.

Twenty-five years ago the outlook for Africa was dark indeed. Its climate was little understood and inspired terror in the white pioneer; but to day travellers go and return by fifties, and they have ceased to generalize in a bitter style. The white men retain kindly memories

of the Africans among whom they have lived and labored, and their dearest wish is to return at the end of their furlough to the land once so dreaded. The post bags are weighted with the correspondence which they maintain with their dark friends. It is only the new and casual white who speaks of the African as a "nigger," and condemns the climate of the tropics. The whites have created valuable interests in the land. They understand the dialects of their workmen, and they know that the black who distinguishes himself in his village, by his self-taught art and industry, in fashioning his fetich god, his light canoe, his elegant assegai or sword, may be taught to turn a screw at the lathe, to rivet a boiler plate, to mould bricks, to build a stone wall or an arch of bricks. No one now advocates, like Monteiro, the introduction of coolies, or Chinese or European "navvies," to show the native Africans how to work. There are 7,200 native navvies on the Congo railway, and all the stone piers and long steel structures which bridge the ravines and rivers, and the gaps cleft in the rocky hills, have been made by them.—*Henry M. Stanley, in the Atlantic Monthly.*

CHINESE FILIAL PIETY.

THE *North-China Herald* of Shanghai, in its issue of December 10th last says: "On the 26th of November last, says the *Hupao*, a young man of eighteen named Hsü Ta-kou was executed at Canton on the charge of murder. The execution ground was crowded, and much sympathy was felt for the condemned, for it was well known that he was innocent, the actual murderer having been the man's father. In order to save his parent and satisfy the law of 'life for life,' young Hsü gave himself up as soon as he knew that his father had done the deed, and confessed to the murder. As the Chinese saying has it: 'He sealed his filial piety with his blood.' The affair will be recorded in the town history of Kiung-chou, Hainan island, as proof of the lengths to which true filial piety will go."

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.
MISS JULIA C. EMERY, *Secretary.*

TO DIOCESAN OFFICERS.

THE April conference of general and diocesan officers of the Woman's Auxiliary—being the last for the season 1897-98—will be held in the Auxiliary Room of the Church Missions House on Thursday, the 21st, directly following noonday prayers in the Chapel.

THE MARCH CONFERENCE.

IMMEDIATELY after noonday prayers in the Chapel of the Church Missions House, on Thursday, March 17th, the officers of the Woman's Auxiliary met in the Auxiliary Room for their monthly conference, Mrs. Cox, president of the Long Island Branch, presiding.

The following dioceses were represented by officers: Connecticut, four (one Junior); Long Island, one; Newark, two (one Junior); New Jersey, one; New York, nine (two Juniors); Pennsylvania six (one Junior); South Carolina, one; twenty-four officers from seven branches. There were visitors present also from the Missionary District of Northern California and the Diocese of Winchester, England.

The Secretary prefaced her report by reading the following acknowledgment received from Bishop Hare, of the message sent him from the last conference.

PHILADELPHIA, February 19th, 1898.

MY DEAR MISS EMERY:

The message of congratulation from the officers of the Woman's Auxiliary, which you sent me in your note of yesterday, comes from a source which has all these twenty-five years been to me the well-spring of comfort and encouragement, and I shall take their message now as a Godspeed as I enter upon another quarter century of work.

With affectionate and grateful regards to all the officers, I remain,

Very faithfully yours,

[Signed] W. H. HARE.

The Secretary then reminded the officers of the influence they may exert over the children and young people, in their families, in Junior branches, in Sunday-school, to increase the Lenten saving and Easter gift for General Missions. The exertions put forth among some of those least able would result in great things, if put forth by all.

Miss Peabody writes from All Saints' School, Sioux Falls:

Our girls at All Saints' are working very hard to bring their Lenten offering up to fifty dollars, and there is every prospect of success. That means a great deal,

as they are all poor girls. One girl, not a member of the Church, either, is making shirt waists at fifty cents, and will have about five dollars.

Alma Swiftcloud, an Indian girl from St. Elizabeth's, Standing Rock, writes:

We have a very nice school building; it looks very nice and we are all very glad that the school is up again.

We had an entertainment at Christmas-time and we enjoyed it very much; our last holiday was Washington's birthday, and we are looking forward to some more happy days.

There are thirteen children in the afternoon class; there are four girls in the highest grade; we study geography, arithmetic, and history.

This is missionary day. We make little baby dresses, hoods, aprons, and the boys cut pictures or sometimes they saw wood and clean the yard to earn money for the missionary society.

From an East Carolina mission comes the tale of a last year's effort to join in the Easter gift.

I have just received your letter, and we will do all we can for the thanksgiving service next fall. We have the Children's Aid Society, but they can work for the Woman's Auxiliary just the same. There are very few members of the Episcopal Church, only two families. Most of our Sunday-school scholars are Baptists. All are charmed with the Easter service. Last year the children had recitations from the Bible and a few carols. I had no Easter service to use, except from the Prayer Book. I have never been in an Episcopal church during Easter, except ours here. I would be so glad if you will send us a sweet little service for the children, or write and tell me what to have to brighten them up. They all look forward to it.

Last year I hunted up all the old passementerie trimming; they strung beads and sold paper flowers; five little girls made one dollar. You have no idea how hard we have to work to make our mission money. We live 'way out in the country; the church is build at a poky little station on the railroad, three miles from my home. We have Sunday-school regularly every Sunday.

Again the subject was brought forward of the preparation desired on the part of all members of the Auxiliary before they shall join in their Triennial Service.

And first, with regard to the United Offering: It is proposed that the week beginning with Wednesday, June 1st, the first of the Whitsun Ember Days, be kept as a

SELF-DENIAL WEEK

throughout the Woman's Auxiliary. During that week the members of the Auxiliary are asked to deny themselves personal pleasures and comforts, and to add the fruits of this self-denial to the store they are laying by for the United Offering.

As incentives to this self denial the following letters from different parts of the country were read. From East Carolina :

With universal regret, our church societies have requested me to write you that at this time we are not able to form a Woman's Auxiliary. Our congregation is largely composed of gentlewomen in reduced circumstances, many supporting their families, who could rightly say, if asked to contribute to a box, the articles they would give are more needed at home than in a minister's family. You would not think us idle if you could see our efforts to pay our rectory debt. I will be

very glad to have six of the United Offering boxes. I hope very much to do better next time.

From Oklahoma :

Your letter received and carefully read, and while I am in every sympathy with the cause, I cannot give much encouragement, from the fact of our number and condition at this place.

We have no church, nor rector, and there are just five women (Churchwomen) here, and there is none among the number able to give any special gift.

We have a small guild that is working to defray expenses of visiting minister, who comes to us at different times, by order of Bishop Brooke. And we usually hold such service in the court-room, as few churches are at our disposal, owing to prejudice of the people to our Church.

We are in every sense a struggling few, but I have spoken to them, and while it (no doubt) will be *small*, it will be an offering of *some* amount that we, as a guild, will give.

We have a very discouraging outlook all around for us, owing to the little sympathy we have from others. To show you what I have reference to, I will state this one fact. We gave an entertainment in February, and made an extra effort to please the people. Our proceeds, all told, were eight dollars. We cleared about four. Four evenings later, another church gave one in the same building and cleared twenty-five dollars. That is only one example of the many.

This is not to complain that I write such, but that you can understand the conditions of our small number.

From Los Angeles, in response to a letter from Bishop Johnson :

Your communication of the 12th is just received, in reply to which let me state a few facts. Gladly would I give the dollar requested; but when you learn the truth you will understand why it will be next to impossible. I am alone, and dependent upon my own exertions (with ill-health) for a support. For some months past my income has been six dollars per month. Out of this there comes for rent, water, washing, food, fuel, and regular Lord's Day contribution, as also for special occasions. At times, in order to make my pledged twenty-five cents per Sunday, I have lived on fifty cents per week. You can realize that this failed to afford me the necessary nourishment for my body. I will pledge to give ten cents per month to missions (Domestic); as having endured hardships and privations, I can deeply sympathize with others who have to suffer.

Should a kind Providence furnish me with the pre-requisite for making the desired payment, you may depend upon my forwarding the same to you.

In addition to the Self-Denial Week, it is also proposed that the first of the September Ember Days, being Wednesday, the 21st day of that month, and the Feast of St. Matthew, be observed throughout the Auxiliary as

A DAY OF PRAYER.

It is asked that, on that day, all Churchwomen may remember the approaching General Meeting of the Auxiliary in their private prayers and in the services of the Church, above all at the Holy Communion, asking that it may be blessed of God, governed by His Holy Spirit in perfect harmony and good-will, and guided by His unerring judgment into right action, to His glory only and the advancement of His Kingdom upon earth.

It is very desirable that every diocesan officer expecting to be present in Washington on October 5th and 6th, should notify the Secretary at the earliest

possible date, and also that an approximate idea of the number of other members likely to attend from each diocese should be sent to her.

The Secretary called attention to other meetings of unusual interest lately held, among them one in Massachusetts, of which the following report had been made her :

Our president gave a reception to all the parochial presidents last week. It was called a conference, and it was hoped the smaller branches might tell of their difficulties and that renewed interest in missions might be the result. I think 128 invitations were sent out, beside those to the diocesan officers, and I counted between eighty and ninety present. These represented many of the nearer parishes and a few of those more distant.

The officers of the parish branches have never had a chance to talk to us before. The committees have done the talking, and the parishes have listened. I do not know that the meeting differed in any way from many we and other diocesan branches have held in different districts, except that it was more of the nature of an informal gathering, to which the invitations were extended by personal note, to a private house, with a cup of tea following the conference. It was the personal element that seemed a little different, and I am sure from the way in which some spoke of it, they were more interested than ever before.

In Holy Trinity Parish, Brooklyn, a series of missionary evenings has been held on three successive Tuesdays during Lent. To these evening gatherings invitations were sent by a large committee of the most active women of the parish, the cards reading as follows :

You are cordially invited to attend a series of three Tuesday evenings during Lent, to meet distinguished speakers of various nations, who will give interesting short talks on the Foreign and Domestic work of our Church, at the Hall Memorial House, 157 Montague Street, at eight o'clock. Dates as follows : Tuesday evening, March 8th; Tuesday evening, March 15th; Tuesday evening, March 22d.

Tea served after the meetings.

The evening gatherings have been of a very informal nature, a large number of the members of the parish, both men and women, attending, the rector presiding with an interest which drew forth the interest of his people, and the meetings resulting in increased missionary knowledge as to the varied mission fields described by the many speakers.

Another most delightful and successful meeting was held one morning during Lent in New York, when a member of the Auxiliary opened her house to guests invited by officers of the Auxiliary especially interested in the Mission Hospital for Navajo Indians at Fort Defiance, Arizona, to listen to the story of this hospital as told by its superintendent, Miss Thackara, and Miss Sybil Carter. The Rev. Dr. Warren, rector of St. James's Church, kindly gave these morning hours from a clergyman's busy days of Lent to preside over the meeting.

The Honorary Secretary reported upon the annual meeting of the New York Branch, held on the day following Ash Wednesday, in St. Andrew's Church, Harlem. More than fifty parishes of the diocese were represented and about 700 persons were in attendance during the day. Following the celebration of Holy Communion the Bishop of the diocese introduced the Bishops of South Dakota, Kentucky and Duluth, the Rev. Dr. Lubeck, rector of Zion

and St. Timothy's Church, New York, and Dr. Merrins, of China, who spoke upon the different fields of missionary work and upon the Junior Department.

After luncheon, served through the hospitality of St. Andrew's Parish, a very pleasant and successful conference of officers and delegates was held, where the following questions were discussed: How can we interest the clergy in the Auxiliary work? What are the advantages of a special object? How can the interest be continued year after year in any object? What is the Babies' Branch? How can we bring in the country parishes to work with us?

Mrs. Twing mentioned also the series of missionary talks being given in the parish of The Redeemer, Bryn Mawr, Pennsylvania, at the conclusion of Evening Prayer on Tuesdays during Lent. The congregations at the services have been very large and of especial interest, including large numbers of students from the college and school in the neighborhood.

She then told of the Quiet Day and Conference held in Philadelphia on March 3d and 4th, the former being conducted in the Memorial Church of the Advocate by the Rev. Mr. Nelson, rector of St. Peter's Church, and the latter in Holy Trinity Parish House. The following programmes are given as suggestive to others interested in such occasions:

THE QUIET DAY.

Faith and faithfulness in the Kingdom of God.

10:30 A.M.—Celebration of Holy Communion.

11:15 A.M.—Introductory Address; Hymn 284; Prayers.

11:30 A.M.—First Instruction, Abraham, the Father of the Faithful; Hymn 345; Collects; Intercessions; Silence.

12:30 P.M.—Second Instruction, Moses, "Faithful in all his House"; Hymn 414; Prayers.

1 to 3 P.M.—Intermission.

3 P.M.—Third Instruction, David, Psalm ii; Hymn 412; Prayers; Intercessions; Silence.

4 P.M.—Fourth Instruction, The Christ, Hebrews xii. 3; Hymn 450; Prayers; Benediction.

The ushers will supply pencils and paper to persons wishing to have special intercessions made on this day.

Persons desiring to leave the church during the services are respectfully requested to do so during the singing of the hymns.

THE CONFERENCE.

Morning session at 10:30 o'clock.

The Bishop of the diocese will open the conference.

Topics—"The Right Use of Money," Mrs. G. Woolsey Hodge; "What is a Churchwoman's Duty to Her Country?" Miss Agnes Irwin. Afternoon session, 3 o'clock. "An Account of the Churchwomen's Conference in London, in July, 1897," Mrs. A. T. Twing; "What can Busy Women do for Missions," Mrs. Thomas Neilson.

The committee earnestly beg a full and free discussion of each topic after the opening paper is read.

The collection made at the conference is to defray the expenses incident to it and the Quiet Day.

Mrs. Twing went on to state how largely the accomplishment of the con-

ference held in London last summer was due to the interest and untiring activity of Mrs. Awdry, wife of the English Bishop of Osaka. In response to the wish of Mrs. Twing to have the address given by Mrs. Awdry at the conference, she had received a letter from which she read the following extracts:

Your request to write down, at length, what I said at our conference last summer, has fairly puzzled me. You know that I only spoke because Mrs. Creighton suddenly called upon me by name; that I had prepared nothing, and have no notes. Your mention of a musical illustration just recalls what I have often urged—that the rests are just as essential a part of the music as the notes. The performers in an orchestra form together the instrument upon which the conductor is to play; if they are thoroughly with him, imbued with his spirit, practised in obedience, with eyes always fixed on his slightest gesture, he will give a magnificent performance; if their eyes are bent down on their tasks instead of on him, and each counts more or less accurately after his own fashion, if the performance goes through at all it will be without finish, without delicacy, without allowing the conductor to express himself.

As I write down the words it comes home to me more forcibly how truly this illustrates the mode of God's work on earth. He, of course, can do all, but He is playing His music on and through imperfect and wayward human performers, and they do not wait closely enough upon the Conductor. With Him they (that is, He through them) can do anything. Of course, if anyone is so convinced of his importance, or so eager to be doing, that he persists in playing on when the conductor indicates a page or more of rest, he will speedily, unless he learns better, be turned out of the orchestra. Yet how often, in missions and, no doubt, in other work, when the head of the mission, or the physician, or some one in authority says "Rest," or says "Change your work or your station," the impatient and melancholy answer is returned—"I cannot rest; I cannot go; I am needed here, and my important work will suffer a lapse."

But I don't think that, in fact, the workers generally mean to be wayward. It is often mistaken conscientiousness. What they need is to get it more clearly into their minds that they are only instruments to be played upon, and that simple confidence in the Conductor is all that is wanting, both for the good of His work and for their own calm and happy serenity through all vicissitudes. I cannot understand why Christians are not happy and serene. Fussing and fretting and nervousness are actually holding back the conquest of evil, while God is telling us all the time that, to faith and prayer, nothing is impossible, and that we have not because we ask not.

" Why, therefore, do we do ourselves this wrong,
Or others, that we are not always strong,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And grace and strength and courage are with Thee?"

Preceding the reports from dioceses, the officers were pleased to hear from their guest from England, who told of the missionary work done in her home parish, and dwelt especially upon the monthly services of intercession for missions, held alternately at noon and in the evening, that thus those who could not go out at night, and men occupied in business during the day, might alike have opportunity to join in missionary prayers.

Mrs. Brush, of Connecticut, reported her own efforts during Lent to inter-

est the young girls of her parish, by inviting them to her home on Saturday afternoons, and talking with them, as they did fancy work or occupied themselves otherwise or not, as they please. Beginning with an earnest talk upon the one great Missionary, she had traced the missionary story down to the present time, finding interest growing on the part of her hearers, expressed in the wish to invite others to join them in the meetings.

Mrs. Whitaker told of the important meeting of Junior delegates in Philadelphia, at which 120 delegates, representing forty-one Sunday-schools of the diocese, were present. It was suggested that Pennsylvania's share in the Easter Offering should be \$20,000, and it was

Resolved: That it is the sense of this meeting that all moneys raised by the Sunday-schools during Lent, be appropriated to the Board of Missions without designation.

At the conclusion of these reports, with the Doxology the meeting adjourned.

A BOARDING-SCHOOL MEETING IN TOPEKA.

THE Bethany Branch of the Woman's Auxiliary held a missionary meeting on the evening of February 6th, 1898. The Bishop was present, and opened the meeting with the service authorized by him to be used by the Woman's Auxiliary of Kansas.

The subject was "Alaska." Pictures of Bishop Rowe, the Rev. Messrs. Provost and Chapman, the mission buildings, Indian children, etc., were arranged on a chart and hung on the wall.

The first paper was on "The Geography of Alaska," and was illustrated by a large map drawn on the blackboard. The comparative size of Alaska, and the Yukon, the larger towns, and the exact position of the chief mission stations, were all carefully noted. A short sketch of the "History of Alaska" followed.

The third paper was carefully written and was on "The Church in Alaska." It quoted freely from Bishop Rowe's annual reports and letters of missionaries, showing the work being done, the possibilities for the Church in at once occupying new territory, and the need of money and consecrated lives.

"The Missionaries in Alaska" was another paper, naming the missionaries with their points of labor and the special work of each. Incidents were given, showing the value in body as well as soul to the poor natives, of the unselfish devotion of the Bishop and his helpers.

Extracts from Alaska missionaries' letters were read by three young girls. One had a personal letter to herself from Miss Sabine which was specially enjoyed. The others read extracts from Miss Sabine, Mrs. Chapman, Mrs. Rowe and others.

Missionary hymns varied the hour's programme, and after an offering had been made, the Bishop dismissed the girls with a few words and the blessing.

This very interesting missionary programme was the work of schoolgirls, on subjects assigned them, and their data were gathered almost entirely from THE SPIRIT OF MISSIONS, the file for three years being carefully searched. In addition, the leaflet "Our Missions on the Yukon" was used.

It is purposed soon to have an evening on "Women Workers in the Indian and Colored Missions," and later one on Japan, where the Bethany Branch have for years supported a young girl by the Bishop Vail scholarship.

JUNIOR CIRCLES IN LENT.

THE wife of a rector in the Diocese of Fond du Lac sends the following account of an experiment with the Juniors of the parish during this Lenten season :

When Mrs. Twing was here she awakened an interest in missions, and I determined to form some kind of a missionary society among the children this Lent.

A bright thought occurred to me on Ash Wednesday, and I determined to make an experiment. I talked with five ladies, asking them to form a missionary circle of little children at their homes, on Saturday afternoons during Lent, from 3:30 to 4:30 P.M. The children were to work for missions for one hour, and then they were to come to the children's service at 5 o'clock, where they could pray for missions and hear a missionary story from their rector.

The two rules of the circles are:

1. To attend the missionary service on Saturday at 5 o'clock.
2. To work at least one hour Saturday afternoons for missions.

All children of St. Mark's Sunday-school should have a mite box for their Lenten pennies.

After Easter we are going to have a missionary party, at which there will be an exhibition of the children's work, and to this party will be invited the fathers and mothers of the little missionaries.

The ladies in charge of the missionary circles are members of the Woman's Auxiliary. One circle is composed of children from three to five years of age. Another of little boys and girls five to seven. My boys range from seven to ten, and the oldest circle of girls from fourteen to sixteen. The children are much interested.

I have commenced for myself a "Missionary Scrap Book." It is the most successful agent in interesting others in missions I have yet found. All is grist that comes to my mill, and any old prints or photogravures of missions or missionaries find a snug corner in the scrap book.

Page I. finds.—A verse, "Helping Others," Junior Auxiliary Collects. Back cover (red) of Handbook with the midday clock pasted in the centre. Titles of *Church in China*, seal and stamp. Titles and motto of SPIRIT OF MISSIONS, with names of editors and price per year.

Page II.—Woman's Auxiliary Room, east and west end (from Handbook of 1897). Front cover of Handbook. Names of secretaries and treasurers, with addresses.

Page III.—Junior Auxiliary leaflet list and work suggestions for boys and girls.

Page IV.—Picture of Aomori, Japan, church and school. Cover of *Church in Japan* and stamp.

This gives you a faint idea of the scrap book.

Next Wednesday four ladies will give, at the rectory, a "missionary thimble-bee." We will study about Alaska. At the last meeting we had between forty and fifty present, and missions in the Sandwich Islands was the subject discussed.

AN INDIAN LETTER.

AN illustration of the truth of the familiar words, "He, being dead, yet speaketh," comes to us this month in the following letter, received at the Missions House on March 21st. Some printed letter of our late General Secretary must have

come this Lent to the notice of the writer, and ignorant that since that word was written he had been taken from such earthly service, she writes thus to him in response:

LOWER BRULÉ AGENCY, SOUTH DAKOTA,
March 14th, 1898.

Rev. Dr. William S. Langford.

DEAR SIR: I read one of your letters and gave me so much pleasure in reading it, so I thought I would write to you. I am one of the members of Christ, and it feel like I could see you and hear you talking. It made me glad to read your letter; my heart was full of joy and I am not a child now, but I use to be one and I use to go to Sunday-schools. but now I am a woman now. I am married now and I am twenty-two years old, but I go to sewing society now and we try to do our best. I have a little boy, a year old. I lived in a lodge house, and I try to make my home pleasant and happy for we are the members of Christ. so now I must close my letter.

May God bless you and be with you all the days of life.

Your Indian friend,

ASHEVILLE.

OUR COLORED MISSION AT LENOIR.

THE HOMES.

THE little village of "Freedom" is a suburb of Lenoir, and yet it is an entirely distinct community, socially and religiously; and this is as both races would have it. Still the relations between the two are of the friendliest and kindliest possible, and both fully recognize their mutual dependence.

During the day only the women and children are visible, nearly all of the men and a good many of the women and young girls being at work for the white folks, while those of the latter who remain at home are busy over their wash-tubs or ironing-tables; and all the week there are long lines of clothes stretching in every direction. The whole place swarms with children of all ages and sizes, and many shades of color, from pale yellow to ivory black. Some of these are nursing babies, or carrying wood and water for the mothers, while a great many are playing all sorts of antics in the streets, and all of them are making some sort of noise. Some of the homes are very poor, destitute alike of all comfort or cleanliness, while others are very neat and comfortable, with gay flowers in front and small gardens in the rear.

There are two meeting-houses, and there is more truth than poetry in one of

their songs: "There is meeting here to-night, true believers"; for there is scarcely a night in the week that there is not meeting somewhere, and a lively time, too, one would infer from the noise they make.

There is a school-house, too, where a school is taught about three months in the winter, often by some one who knows but little more than his scholars, and spends a third of his time in practising for an exhibition at the close, which the children all enjoy very much. These people are easily influenced by any of their own race who have a little more learning than themselves, and, sad to say, their teachers and preachers are very often unworthy leaders, teaching more by precept than example.

Some of the old-time Negroes, who have been trained to habits of industry in their youth, feel troubled about the younger ones. I have heard them say: "I dunno what's gwine to become of all dese young uns, er trapsin' about de whole bressed time. Dey ain' neber gwine to be no 'count in de worl'."

THE MISSION SCHOOL OF ST. JAMES, LENOIR.

A school where these children could be gathered in and taught for a few hours every day was the happy idea of

the Rev. Franklin L. Bush, and it is to his devotion and earnest efforts that the beginning of this school is due.

Mr. Bush rented a room in a deserted old academy, which had been used and abused by several generations of boys. He had the room repaired, and we took possession.

The situation was all that could be desired. We were in a grove of beautiful old oaks, and from every window we had charming view of mountain, hill and valley, while the air was always fresh and cool.

I shall never forget that first morning when I sat in the forlorn old room and awaited the coming of my pupils, and how my resolution almost failed when the dusky crowd came trooping in. Mr. Bush's hopefulness for them and his faith in the work were inspiring, and his presence was always a benediction, and so long as he was here to visit the school, and to have the children in church, I knew that without any lessons from me the school was a great blessing.

The children were so happy to come, and tried so hard to learn. They never wanted a holiday. The first time I told them the next day would be a holiday, they said, "What is a hollerday, Miss Annie?" and when I explained, they all exclaimed, "Us don't want no hollerday, us loves to come to school!"

They were soon very thorough in the Church Catechism, and could say the Church service beautifully, responding so heartily and in such perfect unison. Above all, we tried to teach them that they must live the lessons they learned, and not in vain, I trust. After they learned the Commandments, I could often hear them reminding each other that they had broken the third Commandment, this being a besetting sin with nearly all of them.

A great many children were baptized by Mr. Bush, and the rectors who succeeded him. There was soon a marked change in the appearance, manners and habits of the scholars, and they were recognized as our scholars wherever they were seen. The girls soon learned to sew very nicely, and on my visits to their homes, I was pleased to see them sitting sewing in their own homes, in-

stead of wandering around from house to house, or standing in the street.

All of the first pupils are now grown up, some are married and have little homes and children of their own, and I trust are better house-keepers for the habits of neatness and order acquired in keeping the school-room nice. Some are teaching, and others have good positions of trust, which they are filling acceptably. One, a waiter, is quite a travelled young man, but always comes to spend Christmas with his widowed mother, and brings some little gift to his former teacher, a Columbian spoon from Chicago among them. This boy was confirmed when quite young, and was the "first-fruits" to the Church. Thanks to the Woman's Auxiliary, we now have a nice, comfortable, new school-house, well furnished and warmed, and can work to better advantage.

The little chancel was the gift of our beloved Mr. Bush, now resting from his labors in Paradise.

The school is under the supervision and control of the rector of St. James's Church, and the present rector, the Rev. Dr. Buxton, comes weekly, when his health permits, has a short service, and instructs the children in the Gospel. Nearly all the children in school are quite young now. Our red-letter days are when we can have a bright Easter or Christmas service.

We are in school from 9 o'clock till half-past two, with a short recess at noon. Some come from a distance, and were so early I asked if they came without any breakfast. One boy said, "No, ma'am, we cooked it last night; we put the peas in the pot, and made a fire under it and went to bed, and it was done this morning." Their mother was "hired out," and they were left to get their own meals as best they could.

There have been some sad disappointments and discouragements, but there has been much also to encourage the continuance of the school, and so long as I have the sympathy and help of so many friends, I shall, *D. V.*, go on with it, trusting that the seed sown now will bear fruit sometime, even if I do not see it. It is something to have taught at least 600 children to read the New Testament.

AFRICA.

FROM A LETTER FROM CAPE MOUNT.

FOR over a month I have been trying, at least to thank the dear friends in America for our happy Christmas and the useful boxes sent us. We should like to thank the dear friends individually, but this is not possible, so I shall depend upon you to convey our hearty thanks and appreciation of the clothing, toys and the candy. The clothing is such a boon to us. You would pity us, trying to have sewing done when we are about melting. I might fill pages in expressing our thanks. Another reason all help is so acceptable is that we are doing so much building and repairing.

The foundation and first floor of the new St. George's Hall are completed, and we are simply existing with our girls until we get into the new hall. Such a trial it has been for us all to hold these girls, scattered as they have been for over a year! But all trials come to an end, and we have visions of doing more work when I have finished my term of service as mason and carpenter.

There are about thirty men on the

grounds working, and as I write all doors and windows are wide open, yet there is perfect order and quiet. The hearts of dear Mrs. Brierley's friends will rejoice when they learn that we have begun the stone chapel at this station and hope to have the walls raised before the June rains.

Do you think you can realize what a privation it is for us all, children as well as the ten helpers, Sunday after Sunday, feast after feast, no service save that read by a school boy? This spiritual starving will do harm—is doing harm, just as physical starvation would do harm to our bodies. You say God supplies this want. True. He gives us grace and patience to endure, or we could not remain here and do what we feel a Divine duty.

We will bear in mind and send our offering in time for next fall. Your suggestion of natural products made me think of our coffee. So that will be the direct work and offering of all the children. The market price has gone down, but we shall have something. We formerly received nineteen cents per pound; now four cents per pound.

FINANCIAL.

Offerings are asked to sustain missions in twenty-two missionary jurisdictions and in the Haitien Church, and in forty-one home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,478 missionary workers and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from February 1st, to March 1st, 1898 :

ALABAMA—\$47.70			
<i>Auburn</i> —“A Friend,” Foreign.....	50	for “Blind Paul,” Alaska.....	2 00
<i>Faunsdale</i> —St. Michael’s, Domestic, \$1.55; Foreign, \$13.10.....	14 65	<i>San Rafael</i> —St. Paul’s S. S., Domestic.....	30 00
<i>Huntsville</i> —Dr. P. L. Brouillette, Domestic and Foreign.....	10 00	CENTRAL NEW YORK—\$1,187.68	
<i>Daniel Coleman</i> , Foreign.....	5 00	<i>Auburn</i> —St. Peter’s, Domestic.....	212 00
<i>Mobile</i> —Christ Church, General.....	15 55	<i>Boonville</i> —Trinity Church, Domestic, \$1; Foreign, \$1.25.....	2 25
<i>Tuscaloosa</i> —Through <i>Church Record</i> , Domestic, \$1; Foreign, \$1.....	2 00	<i>Forestport</i> —Christ Church, Domestic, \$1; Foreign, \$1.....	2 00
ALBANY—\$596.16		<i>New Berlin</i> —St. Andrew’s, Colored.....	11 04
<i>Albany</i> —All Saints’ Cathedral, Wo. Aux., for work in Olympia, \$3; work in Northern California, \$3; Sp. for Miss Carter’s lace-teacher, Minnesota, \$10. St. Agnes’ School, through Cathedral Branch Wo. Aux., Sp. for Miss Mosher, for organ for St. Mary’s Orphanage, Shanghai, China.....	16 00	<i>Norwich</i> —Emmanuel Church, Foreign.....	12 37
St. Paul’s, Domestic, \$35; Foreign, \$42.50; for salary of Rev. Mr. Forrester, Mexico, \$10; “Paul Beck” scholarship, Boone School, Wuchang, China, \$50; “Pauline Beck Hewson” scholarship, St. John’s Mission, Cape Mount, Africa, \$25.....	31 50	<i>Oneida</i> —St. John’s, Domestic, \$1.58; Foreign, \$18.85.....	20 43
St. Peter’s, Colored, \$93.49; for missions of Duluth, \$154.23.....	182 50	<i>Slaterville Springs</i> —St. Thomas’s, “A Communicant,” Colored.....	5 00
<i>Athens</i> —Trinity Church, Domestic, \$3.46; Foreign \$12.93.....	247 72	<i>Syracuse</i> —St. Mark’s S. S., for Japan.....	2 00
“W. A. M.” General	16 39	<i>Utica</i> —Grace, Domestic, \$10; Foreign, \$270.59.....	280 59
<i>Cambridge</i> —St. Luke’s, Wo. Aux., Sp. for Bishop Wells, Spokane, for Miss Davies (nurse).....	2 00	Mrs. F. T. Procter, Sp. for chapel at Sitka, Alaska.....	500 00
<i>Champlain</i> —St. John’s, General.....	5 00	<i>Watertown</i> —Mrs. A. H. Sawyer, Sp. for Bishop Leonard, Nevada and Utah.....	10 00
<i>Green Island</i> —St. Mark’s, Foreign.....	8 16	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for St. Augustine’s School, Raleigh, North Carolina.....	50 00
<i>Huron</i> —St. Augustine’s, Domestic and Foreign.....	6 10	Junior Aux., Sp. for Bishop Hare, for furnishing St. Elizabeth’s School, South Dakota.....	50 00
<i>Ticonderoga</i> —Church of the Cross, Foreign.....	1 74	Babies’ Branch, Wo. Aux., Sp. for salary of Miss Giles, Oklahoma, \$15; Sp. for organ for Kimura San, Japan, \$15.....	30 00
<i>Troy</i> —Holy Cross, Sp. for Bishop Morrison, Duluth.....	12 84	CENTRAL PENNSYLVANIA—\$117.25	
St. Paul’s, Wo. Aux., for work in Olympia, Bishop Barker, \$2; Sp. for Miss Carter’s lace-teacher, Minnesota, \$2; Sp. for Bishop Hare, South Dakota, for teachers’ room, St. Elizabeth’s School, \$5.....	40 00	<i>Athens</i> —“B.” Sp. for Science Hall, St. John’s College, Shanghai, China.....	10 00
<i>Watervliet</i> —Trinity Church, Domestic.....	9 00	<i>Bethlehem</i> —Trinity Church, Foreign.....	15 00
<i>Miscellaneous</i> —“A Friend,” General.....	12 21	<i>Bloomsburg</i> —St. Paul’s, General.....	1 25
	5 00	<i>Coudersport</i> —Christ Church, Indian.....	3 00
		<i>Easton</i> —Trinity Church, Foreign.....	21 20
		<i>East Mauch Chunk</i> —St. John’s, “Lay Helpers,” Sp. for Bishop Williams, Marquette.....	5 00
		<i>Harrisburg</i> —St. Stephen’s S. S., Sp. for scholarship, Salt Lake City, Utah.....	40 00
		<i>Lancaster</i> —Miss H. K. Benjamin, Sp. for Bishop Rowe, Alaska.....	4 00
		<i>Muncy</i> —St. James’s, Foreign.....	5 00
		<i>Philippsburg</i> —St. Paul’s, Domestic and Foreign.....	9 00
		<i>Susquehanna</i> —Christ Church, Foreign.....	3 80

CALIFORNIA-\$32.00

Alameda—Christ Church, "A Friend," Sp.

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ACKNOWLEDGMENTS.

193

sign \$10.....	30 00	EAST CAROLINA—\$55.93	
St. James's, Mite-chest No. 65, Wo Aux., General.....	30 00	New Berne—Christ Church, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa	
St. Mark's, General.....	25 00	25 00 Washington—St. Peter's, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa	
"H. L. C." for Bishop Rowe's work, Alaska.....	25 00	Wilmington—St. James's, Foreign.....	
Branch Wo. Aux., Offertory at monthly meeting, Sp. for Rev. S. Coolidge, for bell for chapel at Shoshone Agency, Wyoming.....	15 57	St. John's, Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa	
Galena—Grace, Wo. Aux., Foreign.....	2 25	St. Mark's, Domestic, \$2; Foreign, \$3.....	
Hinsdale—Grace, Foreign.....	7 50	5 00	
COLORADO—\$43.28		37 93	
Central City—St. Paul's, Domestic and Foreign.....		3 00	
Denver—St. John's Cathedral, Mrs. Moses Hallett, Wo. Aux., Sp. for school work in China, at discretion of Mrs. H. W. Boone.....		5 00	
Pueblo—Holy Trinity Church, Domestic, \$4; Foreign, \$3.75.....		5 00	
CONNECTICUT—\$2,073.64			
Branford—Trinity Church, Domestic and Foreign.....	10 53	EASTON—\$25.42	
East Haddam—St. Stephen's, General.....	8 14	Kent Co. (Chestertown) — Emmanuel Church, Wo. Aux., General, \$5; Thank-Offering, Sp. for Church Training-school for women, Shanghai, China, \$5; Sp. for Miss Dodson, for her work in Shanghai, China, \$5.....	
Glastonbury—St. James's, Foreign	12 33	15 00	
Greenwich—Christ Church, Domestic, \$96.30; Foreign, \$50; Sp. for Rev. F. L. H. Pott, China, \$75; Sp. for Rev. G. F. Mosher, \$5. Sp. for Miss Gertrude Mosher, \$5, St. John's College, Shanghai, China.....	3 77	Queen Anne Co. (Centreville) — St. Paul's, Domestic and Foreign.....	
Guilford—Christ Church, Foreign.....		10 42	
Hartford—St. John's, Domestic.....			
Trinity Parish, Foreign.....			
Trinity College Chapel, Foreign.....			
Miss M. C. Huntington, Sp. for Science Hall, St. John's College, Shanghai, China.....			
Meriden—St. Andrew's, Foreign.....	281 30	FLORIDA—\$50.90	
Middletown—Christ Church, General.....	20 00	Crescent City—Holy Comforter S. S., Lenten Offering, 1897, General.....	
Holy Trinity Church, Domestic, \$33.14; Colored, \$25.07; Foreign, \$56.28.....	65 00	9 65	
"A Friend," Sp. for Science Hall, St. John's College, Shanghai, China.....	50 00	Fernandina—St. Peter's, Foreign.....	
"A Friend," Wo. Aux., Sp. for organ for St. Mary's Orphanage, Shanghai, China, \$4.55; Sp. for St. Mary's Orphanage, Shanghai, China, 45 cents.....	29 45	5 05	
New Haven—St. Paul's, Domestic (of which estate of M. E. Baldwin, \$15.50).....	20 00	St. Augustine—Trinity Church, General.....	
St. Thomas's, Sp. for Brazil, \$4.31; S. S., Sp. for Mr. Kinsolving's church, Brazil, \$15.....	26 25		
Trinity Church, Domestic, \$104.51; "A Member" for spreading the Gospel in China, \$500; "A Parishioner," Sp. for Bishop Barker, Olympia, \$50; Sp. for Bishop Neely, Maine, \$50; Sp. for Bishop Niles, New Hampshire, \$100; Sp. for Bishop Cheshire, North Carolina, \$50; Sp. for Rev. W. Y. Beaven, Longwood, Easton, \$50; S. S., Sp. for Bishop Talbot, for work in Wyoming and Idaho, \$230.....	25 00	FOND DU LAC—\$5.00	
New London—St. James's, Foreign.....	114 49	Plymouth—St. Paul's S. S., General.....	
North Haven—St. John's, Domestic, \$5.26; Foreign, \$9.09.....	5 00	5 00	
Norwich—"A Friend," General.....	87 65	GEORGIA—\$292.00	
Pomfret—Christ Church, Colored.....	19 31	Marietta—St. James's, Wo. Aux., Sp. for Rev. J. C. Ambler's successor, Japan..	
Saybrook—Grace, Domestic.....		Savannah—Mrs. E. L. W. Clinch, for "Waldburg" scholarship, \$60, for "Clinch" scholarship, \$60, both in St. Mary's School, South Dakota; for "Waldburg" scholarships, Nos. 1, 2, 3 and 4, St. John's Mission, Cape Mount, Africa, \$100.....	
South Glastonbury—St. Luke's, Foreign.....		12 00	
Southport—Trinity Church, Foreign.....		J. H. M. Clinch, for "The Refuge" scholarship, St. John's School, South Dakota.	
Watertown—Christ Church S. S., Sp. for Bishop Rowe, for his work in Alaska.....	1,134 51	60 00	
West Hartford—St. James's, Foreign.....	21 00		
Westport—Christ Church, General.....		INDIANA—\$74.91	
Winsted—St. James's, Foreign.....		Indiana—St. Paul's, General.....	
DALLAS—\$30.05		24 91	
Abilene—Heavenly Rest, Wo. Aux., General.....	10 00	Terre Haute—St. Stephen's, Wo. Aux., General.....	
Cleburne—Church of the Holy Comforter, Domestic and Foreign, \$10; S. S., General, \$9.85.....	10 00	50 00	
DELAWARE—\$8.84			
Wilmington—Chapel of the Good Shepherd, General.....	19 85	IOWA—\$53.01	
		Burlington—Christ Church, Junior Aux., for "Eliza H. Cook" scholarship, Boone School, Wuchang, China.....	
		19 31	40 00
		Le Mars—St. George's, Domestic and Foreign.....	
		2 00	
		Lyons—Grace, General.....	
		2 01	
		Vail—Rev. Wm. Wright, Foreign.....	
		9 00	
KANSAS—\$37.58			
Atchison—Trinity Church, General.....		KANSAS—\$37.58	
Burlington—Church of the Ascension, Foreign.....		Atchison—Trinity Church, General.....	
Chanute—Grace, Domestic, \$8.25; Foreign, \$8.13; S. S., General, \$1.....		18 41	
Dodge City—St. Cornelius's S. S., General.....		12 00	
Parsons—St. John's S. S., General.....		3 00	
Wichita—St. John's S. S., General.....		12 38	
KENTUCKY—\$93.10		Dodge City—St. Cornelius's S. S., General.....	
Anchorage—St. Luke's, General.....		2 83	
Louisville—St. Andrew's, Wo. Aux., for Mrs. Dennis's salary, Cape Palmas, Africa.....		3 50	
Chas. H. Pettet, for "Wm. F. Pettet" scholarship, St. John's Mission, Cape Mount, Africa.....		2 46	
Pewee Valley—St. James's, General.....			
Uniontown—"J. H. D." General.....			
LEXINGTON—\$2.00			
Frankfort—Ascension, Juniors, for Christ Mission School, Anvik, Alaska.....		2 00	
LONG ISLAND—\$1,853.14			
Brooklyn—St. Ann's, Foreign, \$278.35; China, \$8; Japan, \$7; Africa, \$5; Sp. for Brazil, \$4; Mexico, \$4; Haiti, \$4; Sp. for Science Hall, St. John's College, Shanghai, China, \$27; S. S., for "Ben-			
	8 84		

ACKNOWLEDGMENTS.

jamin C. Cutler" scholarship, Orphan Asylum, Cape Palmas, Africa, \$50; Lenten Offering, 1897, General, \$109.12.....	496 47	Foreign Howard Co. (Ellicott City) — St. Peter's, General.....	15 41
St. James's S. S., through Wo. Aux., for "St. James's S. S." scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	Miscellaneous—Branch Wo. Aux., Sp. for Sisters of Bethany, Topeka, Kansas, \$10; Sp. for Sister Ella's work, Asheville, \$10.....	2 53
St. Peter's, Domestic and Foreign.....	55 04		20 00
Wm. G. Low, Sp. for Science Hall, St. John's College, Shanghai, China.....	1,000 00	MASSACHUSETTS—\$5,226.05	
<i>Flushing</i> —St. George's, Foreign.....	80 18	<i>Ashfield</i> —St. John's, Wo. Aux., for Miss Woodruff's salary, Cape Mount, Africa, \$1; Sp. for salary of Dr. Forsythe, Oklahoma, \$1.....	2 00
<i>Islip</i> —St. Mark's, Colored.....	25 05	<i>Beverly</i> —St. Peter's, Wo. Aux., for Miss Woodruff's salary, Cape Mount, Africa.....	10 00
<i>Jamaica</i> —Grace, Systematic Offering Plan, General, \$30.95; Domestic, \$30.....	60 95	<i>Boston</i> —Advent, Wo. Aux., for Miss Woodruff's salary, Cape Mount, Africa.....	5 00
<i>Maspeth</i> —St. Saviour, Foreign, \$42; Colored, \$13.....	55 00	Emmanuel Church, Sp. for Science Hall, St. John's College, Shanghai, China.....	1,200 00
<i>Northport</i> —Trinity Church, Domestic, \$5; Foreign, \$5; Indian, \$5; Colored, \$5.....	20 00	(West Roxbury)—Emmanuel Church, Wo. Aux., for "Helen Rhett Pearson Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	4 25
<i>Richmond Hill</i> —Resurrection, General, \$18; Sp. for Rev. Isaac Barr, Harriman, Tennessee, \$3.45.....	21 45	(East)—St. John's, General.....	6 51
Mr. James Elmslie, Domestic, \$5; Foreign, \$5; Indian, \$2; Colored, \$2.....	14 00	(Jamaica Plain)—St. John's, Foreign....	31 50
LOS ANGELES—\$131.96		St. Paul's, Foreign (additional), \$5. Mrs. William Appleton, General, \$1.00; Wo. Aux., "A Member," Sp. for support of a baby in St. Mary's Orphanage, Shanghai, China, \$30.....	1,035 00
<i>Elsinore</i> —Mission, General.....	75	Trinity Church, Sp. for Rev. H. P. Nichols, Minneapolis, Minnesota, \$150; Sp. for Rev. C. Edgar Haupt, St. Paul, Minnesota, \$50; Sp. for Bishop Gray, Southern Florida, \$100; Sp. for Bishop Wells, Spokane, \$418.97; Sp. for Bishop Brewer, Montana, \$300; Sp. for Bishop Kendrick, New Mexico and Arizona, \$300; Sp. for Bishop Brooke, Oklahoma, \$200; Sp. for Bishop Leonard, Nevada and Utah, \$200.....	1,718 97
<i>Hueneme</i> —Trinity Church, Domestic and Foreign.....		<i>Cambridge</i> —Cambridge Parish, Wo. Aux., offering at missionary meeting, General.....	4 87
<i>Los Angeles</i> —Epiphany, General.....	1 91	Episcopal Theological School of Cambridge, Alumni of, toward Mr. Roots's salary, China.....	500 00
St. Paul's, Domestic and Foreign.....	5 32	Charles Cheney Hyde, Sp. for Science Hall, St. John's College, Shanghai, China.....	2 00
<i>Murrieta</i> —Trinity Mission, Foreign.....	12 30	St. James's, Wo. Aux., \$6; Mrs. Cartine, \$2.50, Sp. for Miss Sybil Carter's Indian work, Minnesota.....	8 50
<i>Pasadena</i> —All Saints', Domestic and Foreign.....	60	St. John's Memorial, Wo. Aux., for "Anna S. Hodges Memorial" scholarship, St. Margaret's School, Tokyo, Japan.....	45 00
<i>Riverside</i> —All Saints', General.....	78 29	<i>Clinton</i> —Church of the Good Shepherd, Wo. Aux., Sp. for salary of Dr. Forsythe, Oklahoma.....	5 00
<i>San Jacinto</i> —St. Paul's Mission, General.....	15 00	<i>Danvers</i> —Calvary, Foreign.....	7 59
<i>Sierra Madre</i> —Ascension, Domestic and Foreign	1 00	<i>Groton</i> —Groton School, for "Groton" scholarship, St. Mary's School, South Dakota.....	80 00
MARQUETTE—\$41.80	16 79	<i>Holyoke</i> —St. Paul's, Foreign.....	17 00
<i>Bay Mills</i> —Epiphany, General.....	12 70	<i>Lawrence</i> —Grace, Foreign, \$23.39; General, \$26.50.....	49 89
<i>Ishpeming</i> —Grace, General, \$5; Indian, \$2.50; Colored, \$2.50.....	6 52	<i>Lynn</i> —St. Stephen's, for salary of Rev. H. Forrester, Mexico.....	10 00
<i>Marquette</i> —St. Paul's Cathedral, Woman's Guild, for woman's work in Foreign field, \$5; General, \$5; Young Woman's Guild, General, \$5.....	31 19	<i>Marblehead</i> —St. Michael's, Domestic, \$2.37; Colored, \$2.26; Foreign, \$3.82.....	8 45
MAINE—\$52.91	2 50	<i>Natick</i> —St. Paul's, for China.....	5 00
<i>Augusta</i> —St. Mark's, Foreign.....	16 80	<i>New Bedford</i> —Grace, "A Member," Wo. Aux., for Miss Woodruff's salary, Cape Mount, Africa, \$20; S. S., Sp. for Rev. Mr. Pott, St. John's College, Shanghai, China, \$50.....	70 00
<i>Bath</i> —Grace, Foreign.....	10 00	<i>Newton</i> —Grace, Foreign, \$34.75; Sp. for Rev. Mr. Pott's work, China, \$5.....	39 75
<i>Gardiner</i> —Christ Church, Foreign.....		(Chestnut Hill)—Church of the Redeemer, Foreign.....	09
<i>Woodfords</i> —Trinity Chapel, Domestic.....		<i>Northampton</i> —Annette B. Richmond, Sp. for Toro Nyeno in Mr. Osuga's Orphanage, Tokyo, Japan.....	10 00
MARYLAND—\$590.99		<i>Springfield</i> —St. Peter's, Wo. Aux., Sp. for work among Ute Indians, Utah, Colored, \$64.88; Foreign, \$116.43.....	3 00
<i>Alleghany Co. (Lonaconing)</i> —St. Peter's, General.....	6 50	<i>Taunton</i> —St. Thomas's, Domestic, \$102.28; Colored, \$64.88; Foreign, \$116.43.....	283 59
(Mt. Savage)—St. George's, Foreign.....	11 43	<i>Waltham</i> —Christ Church, Domestic, \$17.59; Foreign, \$16.....	33 59
<i>Anne Arundel Co. (West River)</i> —Christ Church, General.....	31 38		
<i>Baltimore City</i> —Christ Church, Wo. Aux., Sp. for widow of missionary in North Dakota.....	50 00		
Emmanuel Church, Domestic, \$20; Foreign, \$50; for "Helen Whiting" scholarship, Training-school, Shanghai, China, \$25; Wo. Aux., Domestic, \$100.....	195 00		
Grace, Mrs. James R. Clark, Wo. Aux., for "William V. Clark Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00		
Holy Trinity Church, Foreign.....	2 50		
Memorial S. S., Sp. for Miss Carter's Indian work, Minnesota, \$22.95; Wo. Aux., "Memorial to Miss L. F. Ward," Sp. toward rebuilding Jane Bohlen School, Wuchang, China, \$5.....			
St. Bartholomew's, Domestic and Foreign.....			
St. Michael and All Angels', Colored....			
<i>Baltimore Co. (Catonsville)</i> —St. Timothy's, Wo. Aux., Domestic, \$1; Foreign, \$1; Indian, \$1; Colored, \$1; Sp. for Mr. Osuga's Orphanage, Japan, \$81.06.....			
<i>Calvert Co. (Prince Frederick)</i> —St. Paul's, Domestic, \$1.66; Foreign, \$5.....			
<i>Frederick Co. (Frederick)</i> —All Saints', Wo. Aux., Indian, \$6.75; Foreign, \$11.25; Mexico, \$7.25.....			
<i>Frederick and Washington Co's. (Petersville)</i> —St. Mark's, "Busy Bees," Foreign....			
<i>Harford Co. (Perryman)</i> —St. George's,			

<i>Ware</i> —Trinity Church, Wo. Aux., Sp. for salary of Dr. Forsythe, Oklahoma, \$5; Miss Woodruff's salary, Cape Mount, Africa, \$5.....	10 00	Foreign, \$37.70; Wo. Aux., Sp. for Science Hall, St. John's College, Shanghai, China, \$50.....	107 70
<i>Wareham</i> —Church of the Good Shepherd, Domestic, \$5; Foreign, \$5.....	10 00	<i>Newark</i> —Trinity Church, Foreign.....	157 69
<i>Wollaston</i> —St. Chrysostom's, Wo. Aux., for Miss Woodruff's salary, Cape Mount, Africa.....	2 00	<i>Orange</i> —St. Andrew's, Foreign.....	26 93
MICHIGAN —\$595.57		St. Mark's, Junior Aux., Sp. for Mr. Osuga's Orphanage, Japan.....	5 00
<i>Ann Arbor</i> —St. Andrew's, Domestic and Foreign.....	75 00	Jane M. Phillips, Colored.....	2 00
<i>Bay City</i> —Trinity Church, Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$10; Alaska, \$10; Sp. for Bishop Graves, The Platte, for "McLean" scholarship, \$10.....	30 00	<i>Summit</i> —Calvary, "A Member" Wo. Aux., Thank-offering, Sp. for new work in China, at discretion of Bishop Graves..	25 00
"H. F. C."—Wo. Aux., Sp. for Bishop Graves, China, \$10; Miss Bull's salary, Osaka, Japan, \$10; Mrs. William Jamison, Sp. for woman's hospital, China, \$5	20 00	NEW HAMPSHIRE —\$80.00	
<i>Brooklyn</i> —All Saints', Domestic, \$2.50; Foreign, \$2.....	4 50	<i>Keene</i> —Rev. Edw. A. Renouf, \$50, Mrs. Edw. A. Renouf, \$30, Colored.....	80 00
<i>Detroit</i> —Christ Church, Domestic, \$185.24; Foreign, \$97.87.....	232 61	NEW JERSEY —\$446.18	
St. James's, St. Mary's Guild, Wo. Aux., for Alaska, \$5; Sp. for Diocese of Marquette, \$5.....	10 03	<i>Beverly</i> —St. Stephen's, Wo. Aux., Sp. for Kimura San, Japan (of which Junior Aux., \$5); \$10; Sp. for Miss Carter, for salary lace-teacher, Minnesota (of which Junior Aux., \$5), \$10; Sp. for Archdeacon Joyner, Columbia, South Carolina, for salary of matron, Rescue Mission, \$5.....	25 00
St. John's, Wo. Aux., Sp. for Rowland Hall, Utah, \$70; Mrs. Collins, Sp. for Bishop Graves, China, \$2.....	72 00	<i>Bound Brook</i> —St. Paul's, Foreign, \$31.36; Wo. Aux., Sp. for Archdeacon Joyner, Columbia, South Carolina, for matron's salary, Rescue Mission, \$5.30.....	36 66
St. Paul's, Foreign.....	72 51	<i>Dunellen</i> —Holy Innocents', Foreign.....	6 15
<i>Grosse Ile</i> —Branch Wo. Aux., for Miss Bull's salary, Osaka, Japan, \$5; "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$9.50; Sp. for Foreign Missionaries' Insurance Fund, \$5.....	19 50	<i>Elizabeth</i> —T. R. White, Jr., through Wo. Aux., for "Olga Randolph White" scholarship, St. Mary's Hall, Shanghai, China.....	25 00
<i>Jackson</i> —St. Paul's, Domestic, \$22.50; Foreign, \$20.....	42 50	<i>Ford's Corner</i> —Mission, for China.....	25
<i>Jonesville</i> —Grace, Foreign.....	2 20	<i>Haddonfield</i> —Grace, Wo. Aux., Sp. for salary of Miss Carter's lace-teacher, Minnesota.....	3 00
<i>Monroe</i> —Trinity Church, Foreign.....	5 25	<i>Helmetta</i> —St. George's Memorial, Colored.	15 00
<i>Port Huron</i> —St. Paul's, Wo. Aux., Sp. for Hoffman Hall, Tennessee.....	2 00	<i>Lakewood</i> —All Saints', Sp. for Miss Carter's work, Minnesota.....	37 96
<i>Ypsilanti</i> —St. Luke's, Wo. Aux., Sp. for Rowland Hall, Utah, \$2.50; Sp. for Diocese of Marquette, \$5.....	7 50	<i>Lambertville</i> —St. Andrew's, Wo. Aux., for "Olga Randolph White" scholarship, St. Mary's Hall, China.....	32 00
MILWAUKEE —\$107.65		<i>Mt. Holly</i> —St. Andrew's, Foreign.....	25 00
<i>Delavan</i> —Christ Church S. S., Colored.....	11 37	<i>New Brunswick</i> —Christ Church, Domestic, \$29.15; Colored, \$14.08.....	8 40
<i>Kenosha</i> —St. Matthew's, Domestic.....	9 78	<i>Plainfield</i> —(North)—Church of the Redeemer, Sp. for Rev. LeG. F. Guerry, Waverly Mills, South Carolina, for his Colored work.....	43 23
"K. C. B." General.....	28 00	<i>Plainfield</i> —Mrs. C. B. Ferry, Wo. Aux., for "Lily B. Ferry Memorial" scholarship, St. John's Mission, Cape Mount, Africa	16 23
<i>La Crosse</i> —Christ Church, Wo. Aux., Domestic, \$37.66; Foreign, \$18.84.....	56 50	"A Friend," Domestic.....	25 00
<i>Racine</i> —Holy Innocents' S. S., General.....	1 00	<i>Riverton</i> —Christ Church, Wo. Aux., for "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity-school, Japan, \$23; for Chinese Bible-woman, \$2.....	30 00
Immanuel Church S. S., General.....	1 CO	<i>Salem</i> —St. John's, Wo. Aux., for "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity-school, Japan, \$5; Sp. for Bishop Payne Divinity-school, Petersburg, Southern Virginia, for a scholarship, \$8.....	25 00
MINNESOTA —\$60.84		<i>Vineland</i> —Trinity Church, General, \$34.30; Mrs. Chas. H. Graft, Wo. Aux., "Netta" Memorial Fund, toward support of a girl in Miss Sabine's school, Anvik, Alaska, \$40.....	74 30
<i>Minneapolis</i> —Holy Trinity Church, Domestic and Foreign.....	33 34	<i>Miscellaneous</i> —Babies' Branch, Wo. Aux., Sp. for Archdeacon Joyner, Columbia, South Carolina, for matron's salary, Rescue Mission.....	5 00
St. Paul—St. Clement's, General.....	27 50	Babies' Branch, Junior Aux., Foreign.....	5 00
MISSISSIPPI —\$7.00		NEW YORK —\$20,266.10	
<i>Bovina</i> —St. Alban's Parish, Helping Hand Guild, General.....	5 00	<i>Castleton</i> —St. Mary's, Wo. Aux., for "Staten Island Nos. 1 and 2" scholarships, St. John's Mission, Cape Mount, Africa.....	
<i>Holy Springs</i> —Christ Church, Wo. Aux., General.....	3 00	<i>Clifton</i> —St. John's, Wo. Aux., for "Staten Island Nos. 1 and 2" scholarships, St. John's Mission, Cape Mount, Africa.....	5 00
<i>Miscellaneous</i> —Branch Wo. Aux., rebuild St. Margaret's School, Tokyo, Japan	223 11	<i>Kingston</i> —St. John's, Colored.....	9 00
MISSOURI —\$234.41		<i>Matteawan</i> —St. Luke's, Foreign, \$18.84; Wo. Aux., Sp. for Bishop Kendrick's Insurance, \$2.50.....	4 71
St. Louis—Christ Church Cathedral, Domestic, \$3; Foreign, \$220.11.....	4 30		21 34
St. Augustine's, Domestic, \$2.15; Foreign, \$2.15.....	7 00		
<i>Miscellaneous</i> —Branch Wo. Aux., rebuild St. Margaret's School, Tokyo, Japan	45 00		
NEBRASKA —\$67.00			
Omaha—Associate Missions, Wo. Aux., Domestic.....	5 00		
St. Barnabas's, Wo. Aux., Domestic, \$5; Foreign, \$5.....	10 00		
St. James's, Wo. Aux., Foreign.....	5 00		
Trinity Cathedral, Sp. for Bishop Talbot, for one of his men in Wyoming, \$20; Wo. Aux., Domestic, \$25.....	45 00		
Mrs. Windsor, Wo. Aux., Colored.....	2 00		
NEWARK —\$324.32			
Bayonne (Bergen Point)—Trinity Church,			

ACKNOWLEDGMENTS.

Mt. Vernon—Trinity Church, Foreign.....	30 21	St. Michael's, \$4.55, S. S., \$24.60, General	29 15
New Brighton—Christ Church, Foreign, \$100; Wo. Aux., for "Staten Island Nos. 1 and 2" scholarships, St. John's Mission, Cape Mount, Africa, \$17.50.....	117 50	St. Stephen's, General.....	5 00
New York—Calvary, Niobrara League, for salary of teacher, St. John's School, South Dakota, \$50; Wo. Aux., Foreign Missionary Committee, Sp. for life insurance Bishop Schereschewsky, China, \$79.16.....	129 16	St. Thomas's, Sp. for King Hall, Washington, D. C., \$172.40; Sp. for Rev. J. S. Russell's Industrial School, Lawrenceville, Southern Virginia, \$85; Wo. Aux., Young Woman's Missionary Society, Foreign Branch, for "St. Thomas's" scholarship, St. John's College, Shanghai, China, \$70; Miss Grace Scoville, Sp. for Rev. F. L. H. Pott, China, \$50; Woman's Missionary Association, Sp. for rebuilding Jane Bohlen School, China, \$5; "William F. Morgan Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$100.....	482 40
Christ Church, Wo. Aux., toward salary of Miss Mosher, China, \$50; Sp. for Science Hall, St. John's College, Shanghai, China, \$25.....	75 00	St. Thomas's Chapel, Sp. for Science Hall, St. John's College, Shanghai, China (additional).....	1 00
(Riverdale)—Christ Church, Wo. Aux., Sp. for Science Hall, St. John's College, Shanghai, China.....	30 00	Transfiguration, Mrs. Samuel Lawrence, Domestic, \$50; Foreign, \$25; Miss Ballou, Domestic, \$10; Foreign, \$5; through Niobrara League, for Choteau Creek, \$100; Mrs. L. Williams, for "George L. Williams" scholarship, St. Elizabeth's School, South Dakota, \$60.....	250 00
Grace, Domestic (additional), \$100; Mrs. Kingsland, through Niobrara League, for "Cornelius Kingsland Memorial" scholarship, St. Paul's School, South Dakota, \$60; Wo. Aux., for "Grace Church" scholarship, \$25; "Catharine L. Wolfe Memorial" scholarship, \$25, both in St. John's Mission, Cape Mount, Africa; Foreign Committee, Wo. Aux., Sp. for Mrs. Auer, Africa, \$50; Sp. for life insurance of Bishop McKim, Japan, \$50.....	310 00	Trinity Chapel, Domestic, \$435.58; Missionary Relief Society, for missionary work in Japan, \$25.....	49 11
Heavenly Rest, Domestic (additional), \$100; Domestic and Foreign, \$638.81.....	738 81	"M. B. T." Wo. Aux., Sp. for Bishop Talbot, Wyoming and Idaho, for scholarships for daughters of his clergy.....	460 53
Heavenly Rest Chapel, for China, \$1.25; General (of which Guild of St. Paul, \$21.25), \$25.41.....	26 66	"A Friend." Wo. Aux., for "Marie Antoine Whitlock" scholarship, Jane Bohlen School, Wuchang, China.....	10 00
Holy Apostles', "A Member," through Niobrara League, for "J. P. Lundy" scholarship, \$60; "R. C. Rogers" scholarship, \$60, both in St. Mary's School, South Dakota; Wo. Aux., Sp. for Bishop Leonard, for work in Nevada and Utah, \$20; Sp. for house for widow of missionary, North Dakota, \$20; Sp. for Bishop Wells, Spokane, for his work, \$20; for Clergy Fund, \$10; "A Member," for Mexico, \$20.....	210 00	Rev. Dr. J. A. Spencer, Domestic and Foreign.....	50 00
Holyrood, Domestic and Foreign.....	4 06	"F. E. H." Foreign.....	20 00
Holy Trinity Church, Wo. Aux., Young Ladies' Foreign Mission Band, Sp. for Science Hall, St. John's College, Shanghai, China.....	25 00	Geo. D. Morgan, Sp. for Science Hall, St. John's College, Shanghai, China.....	5 00
Incarnation, Foreign, \$1,290.13; Wo. Aux., for "Arthur Brooks" scholarship, St. Mary's Hall, Shanghai, China, \$40.....	1,330 13	Miss Morgan, Sp. for Science Hall, St. John's College, Shanghai, China.....	5 00
(Kingsbridge)—Mediator, Foreign.....	24 89	Mrs. Mary E. Edgar, Sp. for Science Hall, St. John's College, Shanghai, China.....	50 00
Pro-Cathedral, Domestic, \$7.66; Foreign, \$6.08; S. S., for work in Wyoming and Idaho, \$15.67.....	29 36	Miss Elizabeth Cotheal, through Niobrara League, for Miss S. Carter's Indian work.....	5 00
St. Ann's, for Deaf Mutes, Miss M. J. Stafford, General.....	4 00	Miss Jane E. Schmelzel, through Niobrara League, for "Schmelzel Memorial" scholarship, St. John's School, South Dakota.....	60 00
St. Augustine's, Domestic.....	2 44	The Misses Collins, for "Mary A. E. Twing" scholarship, St. Mary's School, South Dakota.....	60 00
(Irvington)—St. Barnabas's, Domestic.....	49 00	Miss Grace Watt, Sp. for Science Hall, St. John's College, Shanghai, China.....	100 00
St. Bartholomew's, Foreign, \$3,116.24; Sp. for Science Hall, St. John's College, Shanghai, China, \$1,188.25; St. Margaret's Society, for "Emma W. Cooke" scholarship, St. Mary's Hall, Shanghai, China, \$40; through Niobrara League, Mrs. Ten Broeck, for "Ten Broeck" (In Memoriam) scholarship, \$60; Miss Prall, for "Bishop Hare" scholarship, \$60, both in St. John's School, South Dakota; Niobrara League, for salary of a teacher, \$500; Wo. Aux., Sp. for Bishop Brooke, Oklahoma, for salary of Miss Giles, \$50; for Miss Verbeck's salary, Japan, \$675.....	5,689 49	Mrs. Wm. Alex. Smith, Sp. for Science Hall, St. John's College, Shanghai, China.....	10 00
St. George's, Domestic, \$300.86; Foreign, \$198.83.....	394 79	"L. L. D." Domestic, \$3,000; Foreign, \$2,000.....	5,000 00
(Fordham)—St. James's, "A Member," Wo. Aux., Sp. for Jane Bohlen School Building Fund, China.....	5 00	H. R. Van Sauss, through Wo. Aux., Sp. for Science Hall, St. John's College, Shanghai, China.....	25 00
St. John's Chapel, Domestic (of which Miss Grace Wilkes, \$200).....	234 00	Mrs. John B. Morris and Mrs. William R. McCready, Niobrara League, for "Compo" scholarship, St. Mary's School, South Dakota.....	60 00
St. Luke's Chapel, Domestic.....	25 00	Pelham—Church of the Redeemer, Wo. Aux., for salary of Dr. Walrath, Africa	10 00
St. Matthew's, Domestic and Foreign, \$49.76; Wo. Aux., Sp. for Science Hall, St. John's College, Shanghai, China, \$10.....	59 76	Pelham Manor—Christ Church, Wo. Aux., Sp. for building Science Hall, St. John's College, Shanghai, China, \$25; Sp. for Miss Anna Perry, Japan, for Raku, \$25; Mrs. F. L. Mordaunt, Sp. for "Sarah Marshall" cot, St. Mary's Orphanage, China, \$40.....	90 00
Poughkeepsie—St. Paul's Girls' Missionary Society, for "Frank Heartfield" scholarship, St. Mary's Hall, China.....		Branch Wo. Aux., for St. George's Hall, Cape Mount, Africa, \$35; for Mr. Page's work, Japan, \$29 (of which "R. S.," \$10).....	25 00
Richmond—St. Andrew's, Wo. Aux., for "Staten Island" scholarships, Nos. 1 and 2, St. John's Mission, Cape Mount, Africa.....		Richmond—St. Andrew's, Wo. Aux., for "Staten Island" scholarships, Nos. 1 and 2, St. John's Mission, Cape Mount, Africa.....	64 00
Rye—Christ Church, Miss A. Jay, Wo. Aux.,		Rye—Christ Church, Miss A. Jay, Wo. Aux.,	10 00

ACKNOWLEDGMENTS.

197

Sp. for Science Hall, St. John's College, Shanghai, China.....	25 00	Newport—St. Stephen's, Foreign.....	1 65
Scarsdale—St. James-the-Less, Domestic, 25 cts.; Foreign, 25 cts.; General, \$22; Indian, \$2; Colored, \$2.....	26 50	Oregon City—St. Paul's, Foreign.....	2 76
Sing Sing—St. Paul's Wo. Aux., for salary of Dr. Walrath, Cape Mount, Africa.....	5 00	Portland—St. David's, Domestic, \$5.65; Foreign, \$6.20.....	11 85
Mrs. E. N. Strong, Wo. Aux., for "Edward N. Strong Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	Trinity Church, Foreign, \$32.92; Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$10.....	42 92
Somers—St. Luke's, Mary P. Vail, General.	25 00	Salem—St. Paul's, Wo. Aux., for Alaska.....	2 30
Tarrytown—St. Mark's Wo. Aux., Sp. for Domestic Contingent Fund.....	2 00	Skipanon—St. Thomas's-by-the-Sea, Foreign.....	1 35
Mrs. Gertrude Sebring, General	8 00	Toledo—St. John's, Foreign.....	1 05
White Plains—Grace, Foreign.....	49 10	Yaquina City—Mission, Foreign.....	85
Yonkers—St. John's, Junior Aux., through Wo. Aux., for Cape Mount Mission, Africa, \$25; Sp. for Rev. F. L. H. Pott, China, \$25; Sp. for Miss Marston, India, \$25.....	75 00	PENNSYLVANIA—\$13,468.79	
Miscellaneous—A Member of Wo. Aux., for salary of a Domestic Missionary Bishop 3,000 00 "H. C.," General.....	5 00	Bala—St. Asaph's, Foreign.....	65 30
NORTH CAROLINA—\$137.28		Buckingham—Rev. J. T. Carpenter, General	50
Charlotte—St. Peter's, Wo. Aux., for salary of Miss Mann, Aomori, Japan, \$10; Sp. for Bishop Gray's work among the Seminole Indians, Southern Florida, \$5.....	15 00	Clifton Heights—St. Stephen's, Foreign.....	3 50
Halifax—St. Mark's, Wo. Aux., for salary of Miss Mann, Aomori, Japan.....	70	Coatesville—Rev. H. P. Chapman, Foreign	5 00
Henderson—Holy Innocents', Foreign, \$7; Colored, \$9.....	16 00	Doumingtown—St. James's, Foreign.....	1 00
Hillsboro—St. Matthew's, Wo. Aux., Sp. for Bishop Gray, Southern Florida, for work among the Seminole Indians.....	1 00	Ithan—St. Martin's Chapel, for Japan, \$5; for Rev. J. L. Prevost's work, Alaska, \$5; General, \$5.35.....	15 35
Louisburg—St. Paul's, Wo. Aux., Sp. for Bishop Gray, Southern Florida, for work among the Seminole Indians.....	1 80	Lower Merion (Bryn Mawr)—Church of the Redeemer, for Rev. Mr. Partridge's work in China.....	25 00
Munroe—St. Paul's, Wo. Aux., for salary of Miss Mann, Aomori, Japan.....	1 00	Norristown—All Saints', Indian, \$5; Colored, \$5; Foreign, \$40.....	50 00
Oxford—St. Stephen's, Wo. Aux., for Bishop Gray's work among Seminole Indians, Southern Florida.....	2 50	Philadelphia—Calvary, Foreign.....	217 00
Pittsboro—St. Bartholomew's, Wo. Aux., Sp. for Bishop Gray, Southern Florida, for work among Seminole Indians.....	1 00	Christ Church Hospital, Domestic, \$7.95; for Bishop Rowe's work, Alaska, \$2; for Bishop Brooke's Indians, Oklahoma, \$4.10; Foreign, \$7.41.....	21 46
Raleigh—Christ Church, Wo. Aux., Sp. for Bishop Gray, Southern Florida, for work among Seminole Indians.....	5 00	Episcopal Hospital, Chapel, Foreign	32 00
Church of the Good Shepherd, Wo. Aux., for salary of Miss Mann, Aomori, Japan.....	6 05	Grace, "A Member," General.....	200 00
St. Augustine's Chapel, Foreign.....	35 98	(Mt. Airy)—Grace, for Rev. S. C. Hill scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
Ringwood—St. Clement's, Wo. Aux., for salary of Miss Mann, Aomori, Japan.....	1 00	Holy Trinity Church, Sp. for Bishop Williams, for church lot in Bancho, Tokyo, Japan, \$1.500; Sp. for Brazil, \$26; Domestic, \$25; Foreign, \$5,128.72.	6,679 72
Southern Pines—Emmanuel Church, Wo. Aux., for salary of Miss Mann, Aomori, Japan.....	5 00	Incarnation for Alaska.....	25 00
Tarboro—Calvary, Wo. Aux., Sp. for Bishop Gray, Southern Florida, for work among Seminole Indians.....	5 00	Mediator S. S., for Alaska.....	9 74
Warrenton—Emmanuel Church, Wo. Aux., for salary of Miss Mann, Aomori, Japan, \$8; Sp. for Bishop Gray, Southern Florida, for work among Seminole Indians, \$3.....	6 00	Church of the Messiah, Indian, \$3.29; Colored, \$3.28.....	6 57
Winston—St. Paul's, Wo. Aux., for "Robert S. Barrett" scholarship, St. John's Mission, Cape Mount, Africa.....	7 25	Nativity, Foreign.....	70 65
Miscellaneous—Babies' Branch Wo. Aux., Sp. for "Bishop Atkinson" cot, Mr. Osuga's Orphanage, Japan (of which Miss Floy Carsson, District of Asheville, \$1).....	27 00	(West)—St. Andrew's, Indian, \$15; Colored, \$15; Junior Aux., Sp. for "St. Andrew's" scholarship in Mrs. Hooker's Orphanage, Mexico, \$20.....	50 00
OHIO—\$49.20		(Kensington)—St. Barnabas's, Domestic and Foreign, \$25; for "Bishop Whipple" scholarship, \$30, for "Bishop Hare" scholarship, \$30, both in St. Mary's School, South Dakota.....	85 00
Akron—St. Paul's, Domestic.....	10 00	St. James's, Sp. for Rev. W. C. Brown's work in Brazil, \$5; for Bishop Hare's work among the Indians, South Dakota, \$3.....	8 00
Cleveland—Grace, General.....	16 24	St. James-the-Less, General.....	58 76
Jefferson—Trinity Church, Foreign.....	2 67	St. Jude's, Foreign.....	50 00
Medina—St. Paul's, Domestic and Foreign.....	4 60	St. Luke's, Domestic, \$194.97; Foreign, \$127.11.....	322 08
Painesville—St. James's, Foreign.....	15 69	(Germantown)—St. Luke's, Foreign	177 22
OREGON—\$84.73		St. Mark's, Domestic, \$200; China, \$30.17.....	230 17
Astoria—Grace, Foreign, \$12.47; Junior Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$2.20.....	14 67	St. Matthias's, Foreign.....	136 35
Holy Innocents' Chapel, Foreign.....	2 23	(Germantown)—St. Michael's, General.....	109 70
Bandon—St. John's-by-the-Sea, General...	1 25	(Chestnut Hill)—St. Paul's, Foreign	15 00
Empire City—St. Luke's, Communion Alms, Foreign.....	50	(Germantown)—St. Peter's, Foreign.....	456 51
Marshfield—Emmanuel Church, Foreign..	1 85	St. Peter's, Domestic.....	742 11
		St. Simeon's, Foreign, \$80. Wo. Aux., Miss S. A. Swain, Sp. for support of a child in Mr. Osuga's Orphanage, Japan, \$25.....	105 00
		St. Stephen's, Domestic, \$136.38; Indian, \$94.36; Foreign, \$372.22.....	602 96
		(Oxford)—Trinity Church, Wo. Aux., General.....	21 80
		"B. M.," Sp. for Bishop Rowe's work in Alaska.....	500 00
		"M. C.," Wo. Aux., Sp. for Miss Babcock, for her work in Japan, \$70; Sp. for Miss Mosher, for her work in China, \$65.....	135 00
		Mrs. P. A. Wright, Sp. for Miss Sybil Carter's Indian work, Minnesota.....	100 00
		Tuesday Missionary Bible-class, Wo. Aux., Sp. for Miss Babcock, for her work in Japan, \$30; Sp. for Miss Mosher, for her work in China, \$35.....	65 00
		Miss Hannah S. Biddle, for "Fidelitas"	

ACKNOWLEDGMENTS.

scholarship, in St. Paul's School, South Dakota.....	30 00	\$15.55; Foreign, \$2; S. S., for "Rev. Dr. Brooke" scholarship, St. John's College, Shanghai, China, \$40; "Christ Church Sunday-school" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	82 55
"E. N. B.," for "Mary Amory Hare" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	30 00	(Avondale)—Grace, General.....	21 05
Mrs. Mary F. Cox, Sp. for Science Hall, St. John's College, Shanghai, China... Miss Stille's Bible-class, Wo. Aux., for support of a child in school at Cape Mount, Africa.....	25 00	St. Paul's, Domestic and Foreign.....	37 83
Miss E. N. Biddle, Wo. Aux., Sp. for Science Hall, St. John's College, Shanghai, China.....	25 25	Columbus—Trinity Church, General.....	27 00
Rockdale—Calvary S. S., Sp. for Bishop Rowe, Alaska, \$11.27; Mexico, \$11.37; Sp. for Bishop Graves, The Platte, \$15. Upper Providence—St. Paul's Memorial S. S., Mexico.....	37 64	St. Paul's S. S., Foreign.....	12 00
Miscellaneous—"In Memoriam K. S. T.," for the repairing of the school at Cape Mount, Africa.....	5 45	Trinity Church, Wo. Aux., for salary of the Rev. Henry Forrester, Mexico.....	10 00
"Ivy Cottage," salary of a missionary to Japan.....	1,000 00	Galena—Church of Our Saviour, Foreign.....	1 75
Foreign Committee, for Dr. Walrath's new school building for boys, Cape Mount, Africa, \$25; Sp. for Rev. L. L. Kinsolving's work, Brazil, \$25; Sp. for Science Hall, St. John's College, Shanghai, China, \$15.....	750 00	Glendale—Christ Church, Foreign.....	47 85
Freedmen Committee, Sp. for two scholarships in St. Augustine's School, Raleigh, North Carolina.....	65 00	Greenville—St. Paul's, Domestic and Foreign.....	6 50
Through Bishop Whitaker, Foreign.....	50 00	Portsmouth—All Saints', Foreign.....	5 00
PITTSBURGH—\$1,149.61	2 00	Zanesville—St. James's, "Flora," Domestic, \$12.50; Foreign, \$12.50.....	25 00
<i>Allegheny</i> —Mr. F. R. Brunot, Wo. Aux., Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$100; Sp. for St. Augustine's School, Raleigh, North Carolina, \$100; Mrs. F. R. Brunot, Wo. Aux., Colored, \$500.....	700 00	SOUTHERN VIRGINIA—\$209.74	
<i>Brownsville</i> —Christ Church, Wo. Aux., for work in Alaska.....	6 30	<i>Alleghany Co. (Covington)</i> —Emmanuel Church, Domestic.....	2 48
<i>Erie</i> —St. Paul's, Foreign.....	24 45	<i>Augusta Co. (Staunton)</i> —Trinity Church, Junior Aux., for "Lizzie Gay Memorial" scholarship, St. Margaret's School, Tokyo, Japan, \$25; S. S., for "Conway McN. Whittle" (Preparatory) scholarship, St. John's College, Shanghai, China, \$12.50.....	37 50
<i>Miles Grove</i> —Grace Mission, General.....	6 15	<i>Elizabeth City Co. (Hampton)</i> —St. John's, Junior Aux., Indian.....	5 00
<i>Pittsburgh</i> —Ascension, Domestic.....	73 96	<i>Isle of Wight Co. (Smithfield)</i> —Christ Church, General.....	18 00
Calvary, Foreign, \$133.25; Wo. Aux., Sp. for St. Augustine's School, Raleigh, North Carolina, \$50.....	183 25	<i>James City Co. (Blissland Parish)</i> —Domestic and Foreign.....	5 00
St. Andrew's, Domestic and Foreign, \$43.50; Wo. Aux., Sp. for Bishop Gray, Southern Florida, for work among the Seminole Indians, \$50; Sp. for Foreign Missionaries' Insurance Fund, \$50.....	143 50	<i>Mecklenburg Co. (Boydton)</i> —St. James's, \$2.76, S. S., \$7, Foreign; Wo. Aux., Sp. for scholarship in Mr. Osuga's Orphanage, Japan, \$20.....	29 76
<i>Sewickley</i> —St. Stephen's, General.....	12 00	<i>Norfolk Co. (Norfolk)</i> —Christ Church, General.....	50 00
QUINCY—\$2,00	2 00	St. Paul's, Second Circle, Wo. Aux., Sp. for work of Rev. D. T. Huntington, China.....	5 00
<i>Peoria</i> —"J. A." and "N.," Domestic and Foreign.....	866 18	Branch Wo. Aux., Sp. for work in Alaska, at discretion of Bishop Rowe.....	40 00
RHODE ISLAND—\$953.68	2 50	<i>Roanoke Co. (Roanoke)</i> —St. John's, Wo. Aux., Foreign.....	5 00
Providence—Grace S. S., Sp. for Rev. W. C. Brown's work, Brazil, \$20; Wo. Aux., for "Emily Waterman" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	45 00	(Salem)—St. Paul's, Wo. Aux., General.....	2 00
St. Stephen's, Domestic, \$507.64; Foreign, \$358.54.....	806 18	<i>Wythe Co. (Wytheville)</i> —St. John's, Wo. Aux., Foreign.....	10 00
St. Thomas's, Foreign.....	40 00	SPRINGFIELD—\$32.52	
<i>Miscellaneous</i> —Miss J. M. Clarke, Wo. Aux., for "Susan Carrington Clarke" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa.....	1 85	<i>Alton</i> —St. Paul's, General.....	9 45
SOUTH CAROLINA—\$100.42	1 76	<i>Centralia</i> —St. John's, General.....	1 00
<i>Columbia</i> —St. Anna's, General.....	4 50	<i>Mt. Vernon</i> —Trinity Church, General.....	80
St. Luke's, General.....	1 75	<i>Springfield</i> —St. Paul's Pro-Cathedral, Domestic and Foreign.....	16 27
Mission House, General, \$2.50; Colored, \$12.....	5 17	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	5 00
<i>Eastover</i> —St. Thomas's, Colored.....	75	TENNESSEE—\$1.35	
<i>Edisto Island</i> —Trinity Church, General.....	75	<i>Franklin</i> —St. Paul's, General.....	1 35
<i>Littleton</i> —St. Philip's, Colored.....	4 41	TEXAS—\$25.15	
<i>St. John's Island</i> —St. John's, General.....	7 28	<i>Brenham</i> —St. Peter's, Alaska.....	15 15
<i>Spartanburg</i> —Advent, General.....	1 65	<i>Galveston</i> —Grace, Domestic.....	10 00
Epiphany, Colored.....	11 30	VERMONT—\$56.05	
<i>Summerville</i> —St. Paul's, Foreign.....	60 00	<i>Brandon</i> —St. Thomas's, Domestic, \$3.94; Foreign, \$5.11.....	9 05
<i>Miscellaneous</i> —Branch Wo. Aux., for Bible-readers in Japan.....		<i>Manchester Centre</i> —Dr. and Mrs. Wyman, Sp. for the new Science Hall, St. John's College, Shanghai, China.....	10 00
SOUTHERN OHIO—\$276.53		<i>Richford</i> —St. Ann's Mission, Foreign.....	2 00
Cincinnati—Christ Church, Colored,		<i>Rutland</i> —Edw. L. Temple, Sp. for Bishop Graves, The Platte.....	25 00
		<i>Vergennes</i> —St. Paul's, Domestic, \$5; Foreign, \$5.....	10 00
		VIRGINIA—\$173.82	
		<i>Albermarle Co. (Charlottesville)</i> —Christ Church, Wo. Aux., Sp. for Rev. W. C. Brown, Brazil.....	10 00
		(Cismont)—Grace, Wo. Aux., Sp. for "Helen Dickinson" scholarship, Mr. Osuga's Orphanage, Japan.....	25 00
		<i>Alexandria Co.</i> —Episcopal High School,	

ACKNOWLEDGMENTS.

199

Missionary Society, for "Mary B. Blackford" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	D. C.....	5 00
<i>Clarke Co. (Millwood)</i> —Christ Church, "Whatsoever Circle" of King's Daughters, for "Evelyn Byrd Page Lee" scholarship, St. Augustine's School, near Monrovia, Africa.....	12 50	<i>Geneva</i> —Trinity Church, Domestic, \$291.20; Foreign, \$1.18; Alaska, \$2; Sp. for "Trinity" scholarship, Utah, \$40.....	334 33
<i>Culpeper Co. (Rapidan)</i> —Emmanuel Church, Foreign.....	8 94	<i>Honeoye Falls</i> —St. John's, Domestic and Foreign.....	1 51
<i>Fauquier Co. (The Plains)</i> —Whittle Parish, Children, \$25, Mrs. J. M. Ramey, \$20, Sp. for support of "Tiny," Mr. Osuga's Orphanage, Japan.....	45 00	<i>Jamestown</i> —St. Luke's, Foreign.....	13 00
<i>Frederick Co. (Winchester)</i> —Christ Church Junior Aux., Sp. for Mr. Osuga's Orphanage, Japan.....	8 55	<i>Lockport</i> —Grace, Domestic, \$23.67; Foreign, \$29.03.....	52 70
<i>Henrico Co. (Richmond)</i> —Grace, Sp. toward furnishing Church of the Redeemer, Avon Park, Southern Florida. Emily Whittle, Memorial Circle of King's Daughters, Sp. for "Little Nannie," Mr. Osuga's Orphanage, Japan.....	13 83	<i>Niagara Falls</i> —Epiphany, Wo. Aux., Sp. for salary of Miss Taylor, Nevada.....	5 00
<i>Westmoreland Co. (Oak Grove)</i> —Washington Parish, General.....	20 00	<i>Olean</i> —St. Stephen's, Domestic, \$7.70; Foreign, \$5.85.....	13 55
	5 00	<i>Rochester</i> —Christ Church, Domestic, \$3; Foreign, \$149.90; Wo. Aux., Sp. for St. Mary's School, Dallas, Texas, \$10; Sp. for life insurance dues, Bishop Graves, China, \$5.....	167 90
WASHINGTON—\$178.87		Church Home, Foreign.....	13 25
<i>Washington (D. C.)</i> —St. John's, John P. Hawkins, Domestic, \$5; Foreign, \$5; M. I. Webb, for China, \$5.....	15 00	Epiphany, Domestic, \$7.60; Foreign, \$20.07.....	27 67
St. Michael and All Angels', Domestic and Foreign (of which Mrs. S. M. May, \$20).....	48 87	<i>St. James's</i> , Domestic, \$50; Foreign, \$50. St. Luke's, Wo. Aux., for salary of Miss Francis, South Dakota, \$7.50; Sp. for St. Mary's School, Dallas, Texas, \$6; Sp. for scholarship, King Hall, Washington, D. C., \$7.50; Girls' Friendly Society, for Miss Mann's salary, Aomori, Japan, \$3; Sp. for Good Physician Hospital, Columbia, South Carolina, \$3; Mrs. Robert Mathews, Sp. for Good Physician Hospital, Columbia, South Carolina, \$3.....	30 00
St. Paul's, Sp. for Bishop Barker's work, Olympia.....	10 00	<i>Watkins</i> —St. James's, Foreign.....	4 52
Rev. Alexander Mackay-Smith, D.D., Sp. for Science Hall, St. John's College, Shanghai, China.....	50 00	WEST MISSOURI—\$23.71	
H. B. Hodges, Domestic.....	25 00	<i>Kansas City</i> —Mrs. M. E. Atwill, Domestic, \$5; Foreign, \$5.....	10 00
Mrs. C. M. Foulke, Domestic.....	10 00	<i>St. Joseph</i> —Christ Church, Babies' Branch, Wo. Aux., Domestic.....	1 36
<i>St. Mary's Co. (Chaptico)</i> —King and Queen Parishes, Domestic, \$10; Foreign, \$10.....	20 00	<i>Holy Trinity</i> Church, Foreign.....	2 00
		<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Brierley Memorial buildings, Cape Palmas, Africa.....	10 35
WESTERN MICHIGAN—\$106.81		WEST VIRGINIA—\$150.96	
<i>Allegan</i> —Church of the Good Shepherd, Wo. Aux., for "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota.....	7 50	<i>Hedgesville</i> —Mt. Zion, General.....	5 00
<i>Grand Haven</i> —St. John's, Colored.....	1 47	<i>Kenova</i> —Grace, Domestic and Foreign.....	2 31
<i>Grand Rapids</i> —St. Mark's, Wo. Aux., for "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota.....	17 00	<i>Leatherwood</i> —Mission S. S., General.....	18 50
<i>Kalamazoo</i> —Dr. and Mrs. E. H. Van Deusen, Foreign.....	50 00	<i>Parkersburg</i> —Church of the Good Shepherd, General.....	5 00
<i>Marshall</i> —Trinity Church, General.....	29 16	Trinity Church, Domestic, \$12.85; General, \$11.69.....	24 04
<i>Mt. Pleasant</i> —St. John's, Domestic, 84 cts.; Foreign, 84 cts.....	1 68	<i>Ravenswood</i> —Grace, Domestic, \$1; Foreign, \$1.....	2 00
		<i>Wheeling</i> —St. Luke's, Foreign.....	6 67
		St. Matthew's, Colored, \$18.97; Foreign, \$28.47; S. S., Lenten Offering, 1897, General, \$50.....	87 44
WESTERN NEW YORK—\$907.82		ARIZONA—\$25.70	
<i>Addison</i> —Church of the Redeemer, Domestic, \$2.89; Foreign, \$2.61.....	5 00	<i>Phoenix</i> —Trinity Church, General.....	15 00
<i>Buffalo</i> —Grace, Wo. Aux., Sp. for salary of Miss Taylor, Nevada.....	1 89	<i>Tucson</i> —Grace, General.....	10 70
St. Barnabas's, Domestic and Foreign.....	8 28		
St. Mark's, Foreign.....	20 00	ASHEVILLE—\$113.26	
St. Mary's-on-the-Hill, Wo. Aux., S. for salary of Miss Taylor, Nevada, \$10; Sp. for scholarship, King Hall, Washington, D. C., \$5; Sp. for life insurance dues, Bishop Graves, China, \$5.....	5 00	<i>Asheville</i> —Trinity Church, Domestic.....	40 25
St. Stephen's, Wo. Aux., Sp. for salary of Miss Taylor, Nevada.....	1 89	Branch Wo. Aux., for Church Training School, Shanghai.....	71 50
<i>Trinity</i> Church, Wo. Aux., for Miss Mann's salary, Aomori, Japan, \$10; Sp. for Church Training House, Shanghai, China, \$15; Sp. for life insurance dues, Bishop Graves, China, \$10; Sp. for St. Mary's School, Dallas, Texas, \$10; Sp. for scholarship, King Hall, Washington, D. C., \$5.....	20 00	<i>Bowman's Bluff</i> —Gethsemane, Foreign.....	1 51
<i>Canandaigua</i> —St. John's, Domestic, \$10.22; Foreign, \$10.22.....	50 00	MONTANA—\$77.70	
<i>Catharine</i> —St. John's, Domestic, \$1.25; Foreign, \$1.25.....	20 44	<i>Ennis</i> —Mrs. J. S. Hartman, General.....	2 70
<i>Corning</i> —Christ Church, Foreign.....	2 50	<i>Great Falls</i> —Incarnation, Wo. Aux., General.....	25 00
<i>East Bloomfield</i> —St. Peter's, Foreign.....	20 46	<i>Helena</i> —St. Peter's, General.....	50 00
<i>Genesee</i> —Mrs. Angel, Wo. Aux., Sp. for scholarship, King Hall, Washington, 82		NEVADA AND UTAH—\$10.00	
		Utah.	
		<i>Salt Lake City</i> —St. John's Chapel S. S., for Orphanage, Cape Palmas, Africa.....	1 02
		St. Mark's, \$4.16; S. S., \$4.52, for Orphanage, Cape Palmas, Africa.....	8 98
		NEW MEXICO—\$17.60	
		<i>El Paso</i> —St. Clement's, General.....	17 60
		NORTH DAKOTA—\$9.30	
		<i>Miscellaneous</i> —Babies' Branch, Wo. Aux.,	

Indian Missions, North Dakota, \$3.10;	ville, \$2; Sp. for Brierley Memorial
Colored people in the South, \$3.10;	buildings, Cape Palmas, Africa, \$2....
China, \$1.55; Japan, \$1.55.....	4 00
OKLAHOMA AND INDIAN TERRITORY—\$19.65	
<i>Indian Territory.</i>	
<i>Hartshorne</i> —Trinity Church, General.....	4 40
<i>Muskogee</i> —Grace, General.....	12 00
<i>Wagoner</i> —St. James's, General.....	3 25
SOUTH DAKOTA—\$55.08	
<i>Eastern Deaneries.</i>	
<i>Aberdeen</i> —St. Mark's, Domestic, \$3; For- eign, \$2.85.....	5 85
<i>Flandreau</i> —Church of the Redeemer, Do- mestic (of which Epiphany Guild, \$1), \$4.50; Foreign (of which S. S., \$1), \$5.10	9 60
<i>Milbank</i> —Mission, Domestic.....	3 80
<i>Sioux Falls</i> —S. S. of All Saints' School, Foreign.....	3 84
<i>Niobrara Deanery.</i>	
<i>Webster</i> —Mission, Domestic.....	2 70
<i>Sisseton Agency</i> —St. Mary's, Domestic, \$4; Foreign, \$1.85.....	5 85
<i>(Lake Parker)</i> —St. James's, Foreign....	1 25
<i>(Lake Traverse)</i> —St. John Baptist, For- eign.....	90
<i>(Vebbin)</i> —St. Luke's Station, Foreign....	1 00
<i>Standing Rock Mission</i> —St. John Baptist, Foreign.....	5 44
St. Thomas's, Foreign.....	44
St. Luke's, Foreign.....	26
<i>Crow Creek Agency</i> —Christ Church, Do- mestic, \$3.15; Foreign, \$2.84.....	5 99
St. John Baptist, Domestic, \$1.67; For- eign, \$2.51.....	4 18
Ascension, Domestic, \$1.35; Foreign, 45 cts.....	1 80
All Saints', Foreign.....	65
St. Peter's, Foreign.....	1 53
SOUTHERN FLORIDA—\$30.37	
<i>Fort Meade</i> —Christ Church S. S., General.	3 72
<i>Lakeland</i> —All Saints', General.....	1 65
<i>Miscellaneous</i> —Branch Wo. Aux., Foreign	25 00
WESTERN COLORADO—\$25.00	
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for scholarship, St. Augustine's School, Raleigh, North Carolina.....	25 00
WESTERN TEXAS—\$20.95	
<i>Eagle Pass</i> —Church of the Redeemer, Wo. Aux., Sp. for Sister Ella's work, Ashe- ville, \$2; Sp. for Brierley Memorial	1 00
buildings, Cape Palmas, Africa, \$2....	4 75
<i>Kerrville</i> —St. Peter's, Wo. Aux., Sp. for Brierley Memorial buildings, Cape	3 20
Palmas, Africa.....	1 00
<i>Laredo</i> —Christ Church, Domestic.....	7 00
<i>Pearshall</i> —Trinity Church, General.....	1 00
<i>San Antonio</i> —St. Mark's, Wo. Aux., Sp. for rebuilding school at Cape Palmas, Africa.....	1 00
St. Paul's, Wo. Aux., Sp. for Sister Ella's work, Asheville.....	1 00
MISCELLANEOUS—\$3,261.17	
Interest, Domestic, \$1,741.18; Indian, \$7.60; Africa, \$317.83; China, \$21.74; Japan, \$3.13; Foreign, \$319.42; Sp. \$73.25.....	2,484 15
Church Students' Missionary Associa- tion, for support of Rev. Mr. Hunting- ton, China.....	452 52
Clergymen's Mutual Insurance League, Sp. for life insurance, H. C. Nyema Merriam, Africa.....	280 00
“S.” Domestic.....	36 50
“A Friend, Wednesday, Feb. 9th,” General	5 00
Through Brotherhood of St. Andrew, Sp. for Mr. Osuga's Orphanage, Japan....	2 00
“A Friend,” General.....	1 00
FOREIGN—\$85.15	
<i>England, Liverpool</i> —Elder Dempster & Co., Sp. toward mission at Cape	51 19
Mount, Africa.....	51 19
<i>Japan, Tokyo</i> —Trinity Cathedral, Foreign Congregation, General.....	28 21
<i>Sweden, Stockholm, Fanoo</i> —“A Swede,” Alaska.....	5 75
LEGACIES—\$6,625.00	
<i>Conn., Bridgeport</i> —Estate of Mary J. Gal- lagher, Foreign.....	500 00
<i>Mich., Detroit</i> —Estate of John S. Minor, Domestic, \$750; Foreign, \$375.....	1,125 00
<i>Pa., Philadelphia</i> —Estate of Mrs. Eliza- beth W. Graff, Missionary Bishops' Fund.....	5,000 00
Receipts for the month.....	\$63,512 66
Amount previously acknowl- edged.....	\$144,680 87
Less amount transferred to SPIRIT OF MISSIONS.....	10 00
	144,670 87
Total contributions, legacies and specials from September 1st, 1897.....	
	\$208,183 53

APPROPRIATIONS, SEPTEMBER, 1897-1898.

DOMESTIC—(Of which for Indian Missions, \$52,958.00; for Missions to Colored people, \$57,920.00) \$273,653 00
 FOREIGN..... 217,337 00

Total \$490,990 00

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1ST, 1897.

(Excluding Legacies and Specials.)

DOMESTIC—(Including items designated for Indian Missions, \$12,738.08. Missions to Colored people, \$4,892.75, and one-half of general offerings, \$8,321.11)..... \$80,910 39
 FOREIGN—(Including one-half of general offerings, \$8,321.12)..... 62,533 86

Total..... \$148,444 25

**Required from Mar. 1st, 1898, to Sept. 1st, 1898, for Domestic Missions \$192,742 61
for Foreign Missions 154,803 14**

Total required to September 1st, 1898..... **8347,545 75**

DOMESTIC MISSIONARIES

*Receiving Stipends during the Whole or Part of the Year from September 1st, 1897,
to September 1st, 1898.*

MISSIONARIES TO WHITE PEOPLE.

[List corrected to March 8th.]

MISSIONARY JURISDICTIONS.

ALASKA.

Under Rt. Rev. P. T. ROWE, D.D., *Sitka*
Rev. H. Beer..... *Juneau*
Rev. H. J. Gurr..... *Copper River County*

ASHEVILLE.

Under Rt. Rev. J. B. CHESHIRE, Jr., D.D., *Brevard, N. C.*
Rev. C. D. Chapman..... *Franklin, N. C.*
Rev. J. A. Deal..... *Grace, N. C.*
Rev. J. S. Matthews..... (Retired Dec. 1)
Rev. W. F. Rice..... *Asheville, N. C.*
Rev. A. H. Stubbs..... *Wilkesboro, N. C.*
Rev. T. C. Weston..... *Arden, N. C.*
Rev. W. R. Wetmore, D.D., *Lincolnton, N. C.*
Rev. F. W. Wey..... *Waynesville, N. C.*
Rev. C. J. Wingate..... *Martion, N. C.*

ARIZONA.

Rt. Rev. J. M. KENDRICK, D.D., *Phoenix*

Rev. H. A. Brown..... *Prescott*
Rev. V. O. Gee..... *Tucson*
Rev. J. O. Miller..... *Congress*
Rev. E. A. Penick..... *Phoenix*

DULUTH.

Rt. Rev. J. D. MORRISON, D.D., *Cloquet, Minn.*
Rev. A. Andre..... *Tower, Minn.*
Rev. J. U. Graf..... *Hubbing, Minn.*
Rev. J. F. Hamilton *Sauk Centre, Minn.*
Rev. E. C. Johnson..... *Duluth, Minn.*
Rev. A. A. Joss..... *Little Falls, Minn.*
Rev. A. Kalin..... *Duluth, Minn.*
Rev. C. F. Kite..... *Crookston, Minn.*
Rev. J. A. McCausland..... *Alexandria, Minn.*
Rev. R. R. McVettie..... *Wadena, Minn.*
Rev. L. G. Moultrie..... *Detroit, Minn.*
Rev. P. B. Peabody..... *Hallock, Minn.*
Rev. S. Pritchard..... *Duluth, Minn.*
Rev. D. Richards..... *Staples, Minn.*
Rev. W. A. Rinner..... *Benson, Minn.*
Rev. W. R. Tuson..... *Glenwood, Minn.*

IDAHO.

Rt. Rev. E. TALBOT, D.D. (in charge), *Laramie, Wyo.*
Rev. S. J. Jennings..... *Caldwell*
Rev. J. M. Johnston, Gen. Miss'y, *Montpelier*
Rev. J. D. McConkey..... *Leviston*
Rev. J. H. McPherson..... *Weiser*
Rev. P. Murphy..... *Pocatello*
Rev. G. W. G. Van Winkle..... *Hailey*

MONTANA.

Rt. Rev. L. R. BREWER, D.D., *Helena*
Rev. H. E. Clowes..... *Kalispell*
Rev. S. D. Hooker..... *Dillon*
Rev. A. F. Lewis..... *Philipsburg*
Rev. B. F. Lewis..... *Bozeman*
Rev. C. H. Linley..... *Missoula*
Rev. J. F. Pritchard..... *Livingston*
Rev. E. G. Prout..... *Deer Lodge*
Rev. C. Quinney..... *Miles City*
Rev. G. Stewart..... *Missoula*

NEVADA AND UTAH.

Rt. Rev. A. LEONARD, D.D., *Salt Lake City, U.*
Rev. T. L. Bellam..... *Wadsworth, Nev.*

ARKANSAS.

Rt. Rev. H. N. PIERCE, D.D., *Troy*
Rev. G. W. Flowers..... *Van Buren*
Rev. R. S. James, D.D., *Eureka Springs*

Rev. G. C. Hunting, *Virginia City, Nev.*
Rev. J. J. Johnson, (Retired Oct. 1)
Rev. A. C. Prentis, General Missionary *Salt Lake City, U.*
Rev. L. B. Ridgely, *Salt Lake City, U.*

NEW MEXICO.

Rt. Rev. J. M. KENDRICK, D.D., *Phoenix, Ar.*
Rev. E. H. J. Andrews, (Retired Dec. 31)
Rev. F. T. Bennett, *Albuquerque*
Rev. E. S. Cross, (Retired Feb. 21)
Rev. J. L. Gay, *Santa Fe*
Rev. G. L. Harris, *Marfa, Tex.*
Rev. B. G. Ladd, (Retired Dec. 1)
Rev. J. Manuel, (Retired Dec. 1)
Rev. G. Selby, *Las Vegas*
Rev. H. Townsend, (Deceased)
Rev. U. T. Tracy, *Eddy*

NORTHERN CALIFORNIA.

Rt. Rev. J. H. D. WINGFIELD, D.D., *Bentota, Cal.*
Rt. Rev. A. R. Graves, D.D. (in charge), *Kearney, Neb.*
Rev. W. L. Clark, *Benicia, Cal.*
Rev. J. Cope, *Santa Rosa, Cal.*
Rev. F. W. Crook, *Cloverdale, Cal.*
Rev. A. George, *Chico, Cal.*
Rev. J. T. Shurtliff, *Auburn, Cal.*
Rev. B. D. Sinclair, *Yreka, Cal.*

NORTH DAKOTA.

Rt. Rev. J. D. MORRISON, D.D., *(in charge), Duluth, Minn.*
Rev. A. E. Evison, (Retired Oct. 1)
Rev. C. MacLean, *Ardock*
Rev. P. B. Peabody, (Retired Oct. 15)
Rev. F. J. Tassell, *Laramore*
Rev. J. Trenaman, *Casselton*
Rev. C. Turner, *Devil's Lake*

OKLAHOMA AND THE INDIAN TERRITORY.

Rt. Rev. F. K. BROOKE, D.D., *Guthrie, Ok.*
Rev. T. J. Brookes, *El Reno, Ok.*
Rev. A. V. Francis, *Oklahoma City, Ok.*
Rev. A. B. Nicholas, *Guthrie, Ok.*
Rev. H. C. Shaw, *Lehigh, I. T.*

OLYMPIA.

Rt. Rev. W. M. BARKER, D.D., *Tacoma, Wash.*
Rev. C. J. Brenton, *Everett, Wash.*
Rev. J. Cheal, *Tacoma, Wash.*
Rev. E. Davis, *Tacoma, Wash.*
Rev. W. J. Dickson, *Anacortes, Wash.*
Rev. P. E. Hyland, *Ballard, Wash.*
Rev. M. Jukes, *Whatcom, Wash.*
Rev. R. D. Nevius, D.D., *Tacoma, Wash.*
Rev. L. A. Wey, (Retired Nov. 1)
Rev. A. H. Wheeler, *Chethats, Wash.*

SOUTH DAKOTA.

Rt. Rev. W. H. HARE, D.D., *Sioux Falls*
Rev. J. H. Babcock, (Retired Dec. 1)
Rev. G. A. Chambers, *Pierre*
Rev. F. Durant, *Mitchell*
Rev. A. Luttrell, *Rapid City*
Rev. M. F. Montgomery, *Sioux City*
Rev. W. H. Pond, *Deadwood*
Rev. W. H. Sparling, *Aberdeen*
Rev. H. M. Tragitt, *Webster*

DIOCeses.

Rev. J. W. Keeble, *Batesville*
Rev. J. H. Noble, *Marianna*
Rev. E. L. Ogilby, (Retired)
Rev. A. W. Pierce, *Little Rock*
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Rev. D. B. Ramsey, *Camden*
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